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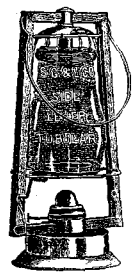

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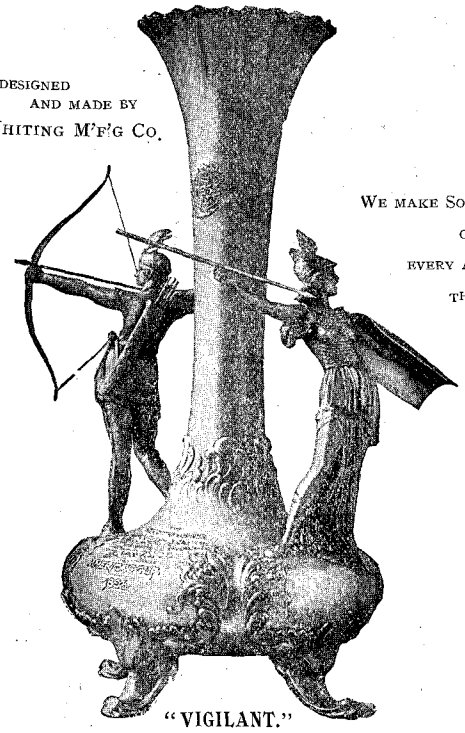

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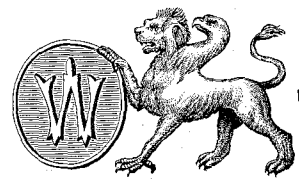
TRADE  MARK

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Volume 50 For Week ending 18 August, 1894 Number 7

THE end of the tariff debate came suddenly. Until toward the close of last week it appeared that the Senate and House conferees were slowly approaching an agreement. They had agreed upon a new sugar schedule. They had also (as Mr. Wilson told the House caucus on Monday) agreed to either reciprocity on coal and iron ore after five years, or a gradual cutting down of the duties on these articles. They had commenced to discuss the high tariff on manufactured wool imposed by the Senate bill. But from time to time the Senate conferees had to consult with one doubtful Senator or another, and the result was generally increased doubt as to whether the Senate would ratify their agreements. Finally they astonished the House conferees by offering free sugar, both raw and refined. This concession would have been a great triumph for the uncompromising free-traders of the House, but hardly had it been offered before the conferees were convinced that a new coalition in the Senate had determined to defeat the entire tariff bill if free sugar without a bounty were adopted. At about this juncture, when the danger of the Senate's defeating all tariff legislation seemed most threatening, Senator Hill offered a resolution instructing the Senate conferees to report progress upon the bill and return it to the custody of the Senate. This resolution was supported by all the Republicans, the three Populists, and the two Senators from New York. The result was a tie, and the vote of Vice-President Stevenson was needed to save his party from defeat.

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This was on Saturday. The same day Speaker Crisp led in a call for another caucus of the Democrats of the House to be held on Monday. At this caucus he offered a resolution providing for the immediate acceptance of the House bill, with all the Senate amendments, and the immediate passage of separate bills placing sugar, iron ore, coal, and barbed wire on the free list. Chairman Wilson then reported upon the situation as revealed in the conference, saying that he personally would be glad to fight the Sugar Trust upon the present bill, but that the Senate conferees held out little hope of success. Speaker Crisp urged that the alternative was plainly the Senate bill or no bill, and that it was the duty of the House to secure for the people "half a loaf rather than no bread." Mr. Bourke Cockran opposed the resolution, declaring that the House abandoned its duty if it accepted the dictation of four unnamed Senators. The resolution, however, was carried by a vote of 130 to 21—two-thirds of the negative votes coming from the New York, Maryland, and Louisiana delegations. In the afternoon the fight was transferred to the House. The Committee on Rules reported a resolution restricting to two hours the debate upon the Senate bill, and to half an hour the debate upon each of the bills increasing the free list. Mr. Reed then made a vigorous speech taunting the Democrats with suppressing debate in order to carry through a dishonest measure. One-tenth of a second, he said, was the average time allowed each side for the discussion of the six hundred Senate amendments. The proposed supplementary measures he ridiculed as "pop-gun" bills. Later in the debate Mr. Wilson made a serious speech in defense of the action of the House. He did not attempt to disguise his disappointment. The country, he said, was witnessing another illustration of the truth stated by Cobden, that when the people have gained a victory at the polls they must have another stand-up and knock-down fight with their own representatives. Nevertheless, the present bill made "some break in the protective system." Even the coal and iron schedules were fifty per cent. lower than in the McKinley Act. He admitted that the Sugar Trust was reported to have laid in $109,000,000 worth of raw sugar, the price of which would be advanced by the passage of this bill; but the Trust preferred the McKinley Act to the proposed law, and tariff reformers would not stop the fight until the Trust's power to tax the people had been entirely removed. Mr. Bourke Cockran made an oratorical appeal to the House not to desert its principles by surrendering to the petty combination of protectionist Senators, and Speaker Crisp replied by charging that they were the deserters who were ready to vote with the Republicans to defeat any reduction whatever in the tariff. When the vote was taken, 174 Democrats and 7 Populists supported the Senate bill, while 92 Republicans and 13 Democrats voted against it. The bills placing coal, iron ore, barbed wire, and sugar on the free list were promptly passed—free sugar being supported by all but two Republicans, as well as by all but nine Democrats.

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Two years ago the Democratic party declared that "Republican protection is a fraud" and a "robbery," and asked power to enact a tariff framed "for the purposes of revenue only." The people gave it the power: what has it done? It has repudiated a bill which provided for free raw material, *ad valorem* duties, and a lower tariff generally. It has passed a bill which differs only in detail, not in principle, from that which it denounced. The Senate has yielded to an insignificant minority of personally if not pecuniarily interested Senators. The House has yielded to the Senate. The result is a Democratic protective tariff in place of a Republican protective tariff. Nor is that all. It is a tariff conceived in corruption and passed in dishonor. There are three fatal objections to the Senate bill. It violates the plighted word of the Democratic party. It does this to enhance the profits of wealthy corporations. And there is good reason to believe that this result has been purchased and paid for—if not directly, then indirectly. For the feeble pretense at investigation and the report of "not proven" have rather confirmed than dispelled the public suspicion of corruption. Such protection is both a "fraud" and a "robbery." The party dishonor is not lessened by the promise to pass in the House separate

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bills making sugar, coal, and iron free—for the purpose of "putting the Senate in a hole." A triple dishonor is not so easily atoned; nor will public indignation be so easily appeased. Nor is it relieved by saying that this is "the best the party can do." In that fact lies the dishonor of the party. The issue to be met in the fall elections is not economical, but moral. The Outlook does not demand a "tariff for revenue only," nor denounce "Republican protection as a fraud;" but it demands the honorable fulfillment of party pledges, and denounce as fraudulent men who characterize protection as a fraud in 1892 and enact it in 1894.

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In Alabama the Kolb committees last week issued a manifesto calling upon their supporters throughout the State to hold mass-meetings on August 15 to protest against the alleged frauds at the election and determine what action should be taken to prevent the seating of the Democratic candidates. The committees assert that even according to the contested returns they have this year carried forty-one counties out of sixty-seven, and that the majority of 25,000 claimed for the Democratic candidate was obtained by counting a 35,000 majority in fifteen counties in the Black Belt. It will probably be some time before authoritative returns are received, but the fact that similar conditions certainly prevailed two years ago gives to the charge a great deal of likelihood. A part of the manifesto has a belligerent ring, but the committees expressly disclaim a desire to call for any resistance to the laws. There are likely to be for a time two Governors and two Legislatures; but as the Courts are in the hands of the regular Democrats, there is apparently no chance for the contestants to get possession of the State Government. Fortunately, it is now the white people of the State (though, unfortunately, the poorer whites) who claim to be suffering from these election outrages, and we may hope that the public conscience may be aroused to demand a law which shall prevent their repetition. Some effort in this direction was made by the last Legislature in the passage of the Sayre Law, but this enactment was itself greeted by the opposition as a plan to perpetuate fraud, and has certainly failed to restore confidence in the honesty of elections. Senator Chandler has proposed a Federal investigation of the charges, on the ground that rival Legislatures in Alabama mean contesting Senators from that State. The Senate, he urges, must know the facts before determining which faction is entitled to elect a United States Senator. This question may be answered when it arises; and meanwhile we may hope that the alleged frauds may not lead to a lawless uprising. One disgrace would not wipe out another.

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The sessions of the New York Constitutional Convention were mainly occupied last week with discussion on the report from the Committee on Cities with regard to "home rule" in the large cities. The Chairman, Mr. Jesse Johnson, defended the proposed article against active attacks, based partly on the argument that the change would give the cities too much power over themselves and partly on the charge that the bill did not go far enough in the direction of home rule. The bill would separate city from State elections (the first to come on odd, the second on even, years). This provision is receiving strong support by all who favor municipal reform, and was adopted unanimously by the Committee. Another provision is for a State election commission, and to secure equal majority and minority representation in all election boards of the cities. This was opposed by the minority of the Committee, nominally because the system is confined to the cities alone, but really (it is probable) for partisan reasons. Still another article of the proposed amendment—said by the minority to be aimed specifically at the city of Buffalo—provides that the Chief of Police shall be appointed by the Mayor or the Mayor and Common Council. It is directed, however, that the Governor may remove the Chief of Police after charges have been proved against him, if the Mayor decline to do so; this, of course, is one of the guards against a corrupt home rule which, at present at least, seem reasonable and necessary; the problem has been correctly stated by President Low as being to give to municipalities a right in some respects to govern themselves, and yet not dismember the State by taking from the Legislature all right to govern. This statement clearly shows the difficulty of adjusting these relations in an absolutely satisfactory way. It seems to us that the proposed new article, while perhaps susceptible of improvement in detail, is based on the right principles. Final action has not yet been reached by the Convention.

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The Convention has accepted the report of its committee against incorporating the principle of woman suffrage in the new Constitution. This decision seems to us a wise one, for, apart from the merits of the question, it would be fatal to the consideration of any other part of the revised Constitution to make this fundamental change an integral part of the revision. Nearly every sensible citizen would manifestly be forced to vote for or against all other propositions according as he favored or opposed this one. The suffrage questions still before the Convention are whether municipal suffrage shall be given to women, and whether the question of their general suffrage shall be separately submitted to the voters. As to the first, we recognize that there are thinkers who favor municipal suffrage for women, and oppose general suffrage for them, on the ground that women ought first to be intrusted with the franchise in those elections in which their knowledge is most adequate and their interests most vital. But the majority of voters do not refine in this way. If they oppose laying on women the duty to vote at one election, they oppose it at all elections. The members of the Convention, acting as representatives, ought therefore to reject the municipal suffrage proposition by the same vote that they reject the general suffrage proposition. But the question whether the people themselves shall have an opportunity to decide the fate of woman suffrage stands upon an entirely different footing. The petitions in favor of woman suffrage have been signed by 360,000 individuals, and indorsed by farm and labor organizations with a membership of 260,000 more. So formidable a body of petitioners have certainly a right to demand that the people shall be permitted to pass upon the constitutional change they favor. The constitutions have long been recognized as the people's law. The members of constitutional conventions are elected to submit plans, not to accept or reject them. It will not do to urge that if this question is submitted separately every question must be. The number of questions to be submitted separately must be governed by the possibility of obtaining for each intelligent consideration. Common sense must determine how many. In California last year half a dozen constitutional amendments were intelligently voted upon, and this year still more are to be submitted.

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There are two moral questions of importance raised by the report of the expert accountant upon the finances of the Atchison railroad system. In brief, he finds that the resources of that system have been overstated by its

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officers to the extent of seven million dollars, and that this phenomenal discrepancy has been chiefly due to a failure to deduct from the assets four million dollars of rebates granted to shippers. If this report be just—and President Reinhart's reply, discussed more at length in our Business World, fails to show its injustice—then the great public of shippers has apparently been defrauded, and the great public of investors has certainly been defrauded. When the Inter-State Commerce Act was passed, it was generally supposed to make all rebates unlawful, since the greatest wrong against which the Act was directed was the discrimination between shippers, carried on chiefly by means of rebates. The wording of the Act, however, was somewhat less sweeping in its prohibition, and the Commission has ruled that rebates are not unlawful where no discrimination arises from them. Nevertheless, the enormous extent of the rebates granted upon the Atchison system gives the appearance of a systematic violation of the law, with attendant injustice to every shipper who failed to receive rebates, or even failed to receive the same rebate as his most favored competitor. The wrongs perpetrated upon the investing public are still more obvious. If the officials of roads, in their published reports, can overstate or understate the resources of their companies to the amount of seven million dollars, or one million dollars, or one dollar, without being criminally liable for intentional misrepresentation and civilly liable for negligent misrepresentation, then the property of railroad investors is simply at the mercy of railroad managers. The Atchison revelations will strengthen the growing conviction that our present railroad system prevents neither discrimination among shippers nor the downright spoliation of investors, and those who oppose most zealously the public ownership of railroads ought to urge most zealously the enforcement and enactment of laws to prevent the repetition of such abuses.

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In the amphitheater at Chautauqua last week Professor Ely made a brief reply to the charges that have been brought against him by State Superintendent Wells, of Wisconsin. The charges are so remarkable that we print them in full:

"It is said that I not only believe in strikes and boycotts, but have justified and encouraged them, having given counsel and assistance to striking printers in the city of Madison, Wisconsin, and having entertained a walking delegate at my house, with whom I was in constant consultation while he was managing the strike. It is alleged that I demanded that a printing-office which was doing some printing for a society of which I was Secretary should become a union office, and that I told one of the proprieters that the most disreputable union printer was preferable to the most upright and skillful non-union man; and, finally, that I withdrew the printing when my demands were not acceded to. It is stated that my opinions, as expressed in my books, are Socialistic and Anarchistic, affording 'a seeming moral justification to attacks upon life and property such as the country has become too familiar with.'"

In reply, Professor Ely states that he never entertained a walking delegate at his house; never, so far as he recollects, expressed any opinion about any strikes at Madison, except to condemn them; never demanded that the printers for the society in question should change their office into a union office, etc., etc. But a recapitulation of his reply is needless in this paper, in which Professor Ely's articles have so frequently appeared. Especially is it needless to those who have noted our reviews of Professor Ely's later books. So far is he from being a Socialist that he would compensate to the last dollar the present owners of the most obnoxious monopolies, and would have the public assume control of only those industries which are charging the public more than the cost of the labor and the interest on the capital invested. In other words, Professor Ely is attacked as a Socialist because he would prevent private corporations from taking the public's money without compensation.

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Bishop Lawrence

A feature of The Outlook this week is a sermon by the Right Reverend William Lawrence, who last October succeeded the lamented Phillips Brooks as Bishop of Massachusetts. The Outlook is very glad to be enabled to print this sermon, which deserves wide reading. It presents in a simple and straightforward way the frequently overlooked truth that the chief function of education is to ennoble and broaden every-day life. Bishop Lawrence is himself the best illustration of his own sermon. He inherited through several generations of Lawrences, whose great cotton-milling interests are known throughout the world, some of their industrial spirit, an element which he has been able to transfer into the highest use in every phase of his successful life. After his graduation from Harvard and from the Theological Seminary, he became the rector of the Episcopal church at Lawrence, Mass., where the manufacturing enterprises established by his family are situated. Thence he was called to the chair of Homiletics at the Episcopal School in Cambridge, and on the death of Dean Gray became the head of that institution. Here his qualities as a man of affairs shone conspicuously, and doubtless his brilliant executive management was one of the chief reasons for his selection as candidate for the bishopric. The demand of to-day is not that a bishop shall be a great preacher, but a great business man, who shall unite tact and perseverance in equal proportions, with an exact and unprejudiced knowledge of affairs, both religious and secular. But Bishop Lawrence's sermon abundantly shows that he is a preacher as well as an executive power. In his success as pastor, professor, dean, and bishop, he is, above all, a Christian gentleman.

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We are not surprised to find that, according to the reports, which come chiefly from Shanghai, last week's history of the Chino-Japanese war was a series of successful defenses against Japanese aggression, culminating in the repulse of the Mikado's fleet both at Port Arthur and Wei Hai Wei. These strong fortifications stand to the right and left of the entrance to the Gulf of Pechili, into which flows the Peiho River. It is thought that the Japanese may have meditated a sudden and daring attack upon Taku and Tientsin, if not upon the capital itself. Apart from the news supplied by the Government, the Japanese journals are actually forbidden to refer to the war preparations, or to publish any army intelligence. The Chinese troops are now reinforced by the addition of many Black Flags, as they are called. These warriors are the most desperate survivors of the Taiping rebel army, and in 1873 they assisted in driving the French out of Hanoi. The commissariat is experiencing great difficulty in obtaining supplies for the troops in Manchuria advancing towards the Korean frontier. The Chinese navy has been strengthened, but the coal-supply is falling short, and the new demand suddenly created cannot be met. As is well known, China is rich in coal lands, but the Imperial policy has always been to bar any foreign corporations from working them, and to

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make the Kaiping mines a monopoly. These, however, now show signs of failing. Just at this juncture, too, the buildings of the Government rifle-factory at Han Yung have been destroyed, and all the costly machinery ruined. It is reported that the total loss will reach $1,000,000. The Emperor has directed that a levy for war tribute be made upon the viceroys of the different provinces, and a foreign war loan is mooted.

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The most noteworthy thing about the week's war-history, however, has been the transfer of the real interest to Russia and England. The "Novoe Vremya" continues to cry that the first duty of the Powers is to localize the war in Korea, and that none of that country will be allowed to pass to a foreign Power. The Russian Government makes no official utterance, but is quietly concentrating regiments and vessels at Vladivostok, in the hope that ere long they may be concentrated at a harbor further south, and one which is not ice-bound a third of the year. Indeed, it is rumored that Korea has already agreed to Russia's maintaining a coaling station as far north as possible on the coast-line of the Hermit Kingdom, and that China has consented to this on condition that Russian troops be removed from that section of the Pamirs over which China claims territorial rights. It is not surprising that the attitude of Great Britain towards China is one of even greater complaisance. It must be remembered that before everything the mightiest of colonizing Powers is necessarily "a nation of shopkeepers," and that she deals with three-fourths of China's exports and imports. Hence the British Government has already sent an official notification to the combatants that within the limits of Shanghai's water-approaches war is precluded by the promise of Japan not to attack that port, and by the reciprocal promise of China not to obstruct the waterways leading to it. It is significantly added that these promises will apply to the approaches used by all vessels coming from north or south. In Japan English commercial houses have not been so fortunate, for the Japanese are far too wary to concede too much to any one country. In addition to reasons of trade, the English are undoubtedly sincere in believing that Japanese success would inevitably lead to trouble between themselves and Russia. The "Times" says editorially, however: "If the declaration of the Russian newspapers that no Power will be permitted to occupy a portion of Korea is a hint to England, it is scarcely necessary, for not even the most sincere desire on our part to see Korea decently governed would lead us to interfere with that interesting but dangerous country." It is proposed by some that England and Russia jointly demand that both China and Japan immediately withdraw their forces from Korea and intrust the government of the peninsula to an international conference. This failing through mutual jealousy, it is further proposed that the one Power, namely, the United States, trusted by all European and Asiatic countries, be invited to intervene and to arbitrate. That this may be contrary to the Monroe doctrine is recognized, but it is urged, on the other hand, that the situation is exceptional enough to depart from precedent.

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GENERAL NEWS.—The United States Government, through its State Department, has formally acknowledged the new Hawaiian Republic as an independent nation. ——In the House of Representatives last week the joint resolution to arbitrate all differences between Great Britain and the United States for the next twenty-five years was laid on the table; the reason of the action was generally understood to be the feeling on the part of members that if our country should wish to build the Nicaraguan Canal it might not be desirable to submit all points involved to arbitration.——The House of Commons last week passed the Evicted Tenants Bill by a vote of 199 to 167.——Russia continues to report a great number of deaths from cholera; last week St. Petersburg alone had 101 deaths and 156 new cases.——At Paris the trials of thirty Anarchists are in progress.——The explosion of gas in Polish collieries at Grodno has caused the death of several hundred miners.——Police Captain Devery, of New York, avoided trial before the Commissioners of Police by claiming to be ill, but refused to submit to an examination by physicians appointed for that purpose.——At Pullman, Chicago, the car-works are now in operation, though short-handed; Attorney-General Moloney has filed a petition for a *quo warranto* writ to forfeit the charter of the Pullman Company on the ground that the provisions of the charter have been exceeded by the Company, and that it has illegally taken upon itself municipal functions. ——The commercial and strategic importance to the British Empire of the vast works now in progress of construction at Victoria and Esquimault, B. C., can hardly be overestimated. The preliminary expense amounts to five million dollars. The works will consist of a harbor, dry-dockage, naval magazines, storehouses, and wharves. ——The Nicaraguans have without opposition re-established their rule over the Mosquito region.——The Senate has ratified the Chinese treaty which prohibits the immigration of all Chinese laborers except those having wife, child, or parent already in the United States, or having here property or debts due to the amount of $1,000.

Educational Progress

The feature of the year in educational discussion has been the publication of what promises to be the famous report of the Committee of Ten appointed by the National Teachers' Association; a report which gains its chief importance not so much from the distinguished names attached to it as from the fact that it formulates in a very clear way a mass of expert opinion, and presents a definite programme for action; and it need hardly be said that programmes of the right sort are sorely needed in a country given over so generally to educational chaos. The time is fast approaching when there ought to be substantial agreement as to the proper scope and subjects of primary, secondary, and collegiate education; so that children and youth will no longer be subject to the loss of time and of educational efficiency involved in diversity of method, overlapping and duplication of studies.

The questions touching the proper field of collegiate as contrasted with university education are still unsettled, and the colleges seem to be as uncertain with regard to their ultimate work as the universities are with respect to the type to which they must ultimately conform. Both classes of institutions are feeling their way, and neither class has as yet a definite programme to which universal agreement has been secured; although here and there institutions of both kinds present very clear lines of development. The universities are multiplying courses and instructors, and steadily broadening the field of teaching; but a good deal that is being done must be regarded as experimental. The final type of the American university is still a matter of conjecture, although very substantial progress has

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been made in the exploitation of the university idea. In the field of advanced work the papers which have appeared in the "Forum" during the past six months from the hand of President Stanley Hall, of Clark University, constitute a remarkable contribution to educational literature, and register the great advance in educational aims already fairly accomplished in this country. For Dr. Hall's discussion involves a philosophic basis for education in a psychology which is new only because observation and investigation have been concentrated upon it of late years, and looks forward to such an endowment of research as shall give education an impulse, an elevation, and a creative power which have hitherto been beyond it in America. Miss Blow's very able exposition of the philosophy which underlies the kindergarten in "Symbolic Education" marks also the growing interest in a scheme of instruction by natural development which promises to realize Froebel's dream that America will become pre-eminently the home of the kindergarten.

The review of Dr. Rice's critical study of a number of representative public schools, which appears in another column, brings before us the questions now in process of discussion regarding what is sometimes called the American school system. The public schools of the country show immense differences of spirit, method, and efficiency. In some localities the spirit is progressive, the methods are modern, and the efficiency is high; in other localities there is no spirit, the methods are mechanical, and the efficiency, so far as true educational results are concerned, is reduced to the lowest possible point. In some localities nothing short of an educational revolution will clear the air and let in the light. When the overthrow of Tammany Hall is accomplished in this city, it is to be hoped that some features of the present management of the public schools of the metropolis will arrest public attention and induce public action.

Two reforms are sorely needed in the American public school system: complete separation of the management of the schools from politics, and a clear and definite recognition of teaching as a profession of very high rank, with provision for permanency, for advancement and increase of salary as a result of work accomplished, and some form of provision for aged or disabled teachers. Teachers in our public schools are altogether too much at the mercy of politicians who have no clearer ideas of education than they have of public duties and interests; they are, as a class, underpaid; their tenure of position is insecure; they lack the stimulus of steady and intelligent promotion. They must be liberated from the control of the politician, and they must be stimulated by generous recognition of their services, both in the matter of pay and of position. It is impossible to attach too much honor to the profession of teaching, to guard it too carefully, or to reward those who practice it nobly with too liberal a hand. We have much to learn in this country, not only regarding methods of teaching, but respecting the development of the teacher.

A Treaty of Peace

The cablegrams announcing a great victory for conciliation in the English collieries did not half do justice to the importance of the event. Never since boards of conciliation were first advocated by Mr. Mundella, a quarter of a century ago, have such vast opposing interests entered into an agreement. On the one side were the representatives of three hundred and fifty thousand men, on the other side the representatives of perhaps as many millions of capital. The treaty signed between them reads as follows:

"(1) That the present rate of wages be reduced as from August 1 next, by taking off the last two advances of 5 per cent. each, and that wages remain at that rate until January 1, 1896. (2) That for a period of two years from August 1, 1894, the rate of wages shall not be below 30 per cent. above the rate of wages of 1888, nor more than 45 per cent. above the rate of wages of 1888. (3) That from January 1, 1896, the rate of wages shall be determined by the Conciliation Board within the above-named limits."

This agreement is the final outcome of the great strike which began in July a year ago and ended in November through the mediation of Lord Rosebery, after selfish England had begun to feel the effects of the coal famine and Christian England could no longer endure the consciousness of the sufferings the men were undergoing rather than abandon the principle of "a living wage." In the present treaty this principle is recognized as it has never been before. Article 2 stipulates that for two years "the rate of wages shall not be below thirty per cent. above the rate of wages of 1888." The success of the English miners in maintaining three-quarters of their forty per cent. gain in wages since 1888, as contrasted with the failure of American miners to recover more than half of their forty per cent. loss in wages since that year, calls for serious consideration. As a rule, the relations between the classes are better here than there. Taken as individuals, American workmen are better able to insist upon "a living wage" than English workmen. Taken as individuals, American employers are more willing to grant "a living wage" than English employers. Yet in these class struggles the English miners have gained while the American miners have lost. The factor which has made the difference is the differing attitude of the English and American public toward the labor organizations. In England the working classes trust the trades-unions and have learned to make sacrifices for their support. In England the employing classes trust the trades-unions and have learned not to make sacrifices to crush them.

England has passed through just the experience that we are having. No one can read Mrs. Lowell's short history of "Industrial Conciliation"—and we cannot too heartily recommend every one to read it—without being struck by the fact that in the beginning English trades disputes were fiercer than ours. There was more violence on the part of employed; there was more hate on the part of employers. Yet England has had an experience of three generations with a problem which we have had before us but one. Until the period of our Civil War our population was chiefly suburban, and even in our mines and workshops the relations between employers and employed were personal. But England during most of the century has had incorporated capital and incorporated labor confronting each other, and the long struggles have taught to each side lessons of forbearance, which have borne fruit in a succession of industrial treaties, of which that just recorded is the last and the greatest. We cannot better conclude our account of this victory for conciliation than by reprinting from the London "Chronicle" the news account of the conclusion of the negotiations:

"At the close of the proceedings Mr. Pickard [miners' delegate moved a vote of thanks to Mr. Chambers [mine-owner] for presiding and for showing such courtesy and amiability during the proceedings. Mr. Pickard went on to say that he could only hope that the good feeling which had been cemented between the two opposite bodies, and which had to a large extent taken out the bitterness which had existed for several years past, would be long-continued. He thought that conciliation, coupled with the minimum wage, would do more good to colliery owners and workmen than any other arrangements that might be effected.

"Mr. Briggs [mine-owner] seconded. He thought it ought to be

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made known that it was largely owing to Mr. Chambers's broad-mindedness and tact that this arrangement had been accepted by both parties. They all hoped it might prove successful. It was a great experiment—some of their friends thought it a very hazardous one, but at any rate he for one hoped it would be successful. The vote was carried.

"Mr. Hewlett [mine-owner] said he should like to move a vote of thanks to their Vice-President, Mr. Pickard. He was sure Mr. Pickard had had hard work, and had conducted it with as great skill and ability as he always did his work. He also wished to thank the gentlemen on the other side of the table for the cordial way in which they had met the coal-owners, especially on the last two occasions. He thought and he hoped that they had got a new era before them, and that they would get along a great deal better than they had done.

"Mr. Dennis [mine-owner] seconded the vote, which was carried."

When representatives of employers and of trades-unions meet each other in this spirit, treaties for a prolonged peace can take the place of incessant hostilities.

Question and Answer

What should be the attitude of the Church toward the agitation and organization which we see at present among workingmen? Your reply is to be read to a body of day-laborers.

J. M. R.

We cannot give a categorical reply to your question. Strictly speaking, the Church should have no special attitude toward workingmen's organizations, any more than toward any other organizations. What should be its attitude toward life insurance companies? boards of trade? bar associations? The organizations of workingmen differ in radical principle in no whit from these and other organizations of an industrial and commercial character. The Church has to do with them only as in their activity they represent or embody some moral principle. The same may be said respecting workingmen's agitation. Some phases of that agitation deserve approval; others reprobation. The Church cannot deal with workingmen as such; it can deal only with men and with great moral principles equally applicable to all classes. But there are some truths which the Church should teach, and which have a direct application to the labor problem.

Workingmen have a right to organize for the promotion of their interests. This right is now generally conceded, but if it is ever assailed or denied, it should be defended by all righteous and fair-minded men, whether within or without the churches.

These organizations should be formed, not for purposes of war, but for purposes of peace. It may be necessary for such labor organizations sometimes to engage in a conflict with an organization of capitalists, in order to protect the rights of the workingmen. But an organization formed for the purpose of carrying on such a conflict is essentially vicious in principle. One function of the Church is to teach men how to settle their difficulties without conflict, and it should be one object of the Church to teach both workingmen and capitalists, both employers and employed, to settle their controversies by some other and better method than the barbaric one of strikes and lockouts. The influence of the Church, therefore, should be in favor of conciliation, compromise, and arbitration.

There are two causes which operate to prevent men from getting a comfortable and adequate livelihood: one, defects in their own character or in the personal character of their employers; the other, defects in the character of the social organism, such as unjust taxation, favoritism in legislation, and the like. The prime object of the Church should be to promote those virtues in character which tend to produce an equalization of temporal conditions and to give men an adequate livelihood. It should endeavor to develop industry, sobriety, the spirit of justice and kindliness, a greater eagerness on the part of both employers and employed to know and do their duty than to know and win their rights. This is its first work. Subsidiary to this is its duty of bearing witness against forms of social and organized injustice, which, entangling alike employer and employed, make justice impossible.

These are very general statements; but the answer to your question must be a very general one. There is no specific panacea which the Church can adopt and insist that the community shall adopt. Its work is more radical. Its aim must be to develop such a spirit in both employers and employed that they shall desire to do justly by one another. When this is the predominant desire, and not before, labor difficulties will be solved. It is an old saying, "Where there's a will there's a way." It is the first function of the Church to create this will. That done, the Church may largely leave those who are engaged in industrial organizations to find the way.

Mr. Crooker's Second Error

Following our comment in The Outlook for the 26th of May, we desire to call the attention of Mr. James F. Crooker, Superintendent of Public Instruction for New York, to another of his errors. In a circular recently issued by him to further prejudice taxpayers against higher education, as costing too much, the salary list of the Department of Public (or Elementary) Instruction (exclusive of Superintendent and deputy) is given as $15,900. The salary-list of the Regents' department (called the University of New York, in charge of higher education) is printed as amounting to $43,251.19. The facts are that in 1893 the salaries paid the officers on the official register of Mr. Crooker's department amounted to more than $50,000, and the average salary paid by that department was more than $2,400, or three times as great as the average salary paid in the Regents' office. Furthermore, under the appropriations for 1894 the salary-list of the Department of Public Instruction will be more than $60,000.

If in our educational systems there is one principle more than another to be insisted upon, it is that schools should be totally dissociated from politics. The present issue in New York State has its lessons for the educational system in every other State in the Union. Here, as wherever there are inadequate appropriations towards higher instruction, the jealousy is greatest on the part of the common-school workers. On the ground of economy Superintendent Crooker pleads for a relinquishing of the present dual system, and that the power over what is left of higher education be given him as the head of common schools.

First, as to economy. Mr. Crooker is emphatically right in saying that the proper support of the elementary schools is the primal duty of the State. It may be easily shown, however, that the comparatively insignificant amount appropriated by the State for secondary education is of more practical benefit to the elementary schools themselves than double that amount appropriated in any other way. The following table of educational appropriations by the State for primary and higher education will show how comparatively insignificant are the amounts appropriated for the high schools and academies, in which most of the teachers are prepared for elementary schools. The total appropriation for higher education, including the State Library Museum and the free libraries throughout New York State, amounts to only $230,600, or less than the

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appropriation of $235,800 to the normal schools, which do not furnish more than one-tenth of the teachers for elementary schools.

EDUCATIONAL APPROPRIATIONS BY THE STATE FOR HIGHER EDUCATION

Regents' office	$21,000
Examination department	21,500
For apportionment to academies	106,000
Total	$148,500
State Library and Museum appropriations	82,100
Grand total	$230,600

Contrariwise, the State appropriations for elementary instruction, including the cost of reform schools and institutions for the deaf, dumb, and blind, as inseparably connected with any scheme of public education, were in 1893 :

Support of common schools	$3,500,000
Normal schools	235,800
Registration and trustees' reports	5,200
Teachers' institutes	30,000
Salaries of School Commissioners	115,500
Teachers' classes	60,000
FROM COMMON-SCHOOL FUND	
Dividends to common schools	170,000
Indian schools	6,000
FROM UNITED STATES DEPOSIT FUND	
Dividends to common schools	75,000
Department of Public Instruction	36,000
Deaf and dumb	221,250
Blind	85,000
Thomas Asylum	11,000
Juvenile delinquents	100,000
Rochester State Industrial School	100,000
Syracuse State Institution for Feeble-minded	81,000
American Museum of Natural History	18,000
	$4,909,750

Moreover, the money distributed through the Regents to academies and high schools is repeatedly spoken of in Mr. Crooker's report as "diverted" from its proper channel, *i. e.*, elementary instruction. As a matter of fact, however, every dollar of it is expended as rightfully prescribed by law. Any other disposition of it would be diversion. But the Superintendent objects on *a priori* grounds to the deprivation of the primary schools of any of the public funds "for the purpose of enabling a favored few to study Latin and Greek and other advanced subjects." In his own recent reports he himself shows that it cost the State $309,000 for the 7,842 pupils in normal schools, while for the 44,875 pupils of high schools and academies, as has been said, only $106,000 is annually granted. Which of these two grants is in the interest of "a favored few"?

Now as to the dual system. The Superintendent of Public Instruction, elected by a joint ballot of the Legislature, generally owes his election to political influence. The Regents controlling higher education are twenty-three in number; they are elected in the same manner as are United States Senators, and they serve without salary. The present Board is composed of the most eminent citizens of the State, and instead of enlarging the political power of the Superintendent of Public Instruction we need rather to enlarge the economical, essential, and non-partisan work of the Board of Regents. We need to provide, either by a State university or by a system of scholarships available in universities already existing, an apex to our educational system such as is provided by the Universities of Michigan and Minnesota in those States. It seems strange that in these matters the East should be learning from the West.

The fortunes of politics affect our school officers from the Superintendent down. Instead of reforming higher education, we need rather to look at the incompetency of elementary instruction. How can it be otherwise since the licensing of five-sixths of the teaching force is acknowledged by Mr. Crooker himself to be virtually in the hands of School Commissioners, men often untutored and unfit, for they are elected without any qualification of education or character, and solely from political motives? As shown above, these persons receive from the State $115,500 in annual salaries. Inspectors of elementary schools are, indeed, necessary; but until some minimum of education is required in return for its outlay, the State may expect to secure such Commissioners as those instanced in a recent number of The Outlook—men who have not mastered the pronunciation or even the understanding of the simplest words.

Instead of abolishing the Board of Regents, we would give them power to elect the Superintendent of Public Instruction, and would make him amenable to them. A body over which George Clinton, John Jay, George William Curtis, and Anson Judd Upson have presided would surely prove at least as desirable electors of a Superintendent as would any partisan Legislature. The Regents would choose a man without the slightest regard to political affiliations, and with some regard to fitness for his work. This plan was unanimously approved at the recent meeting of the University Convocation, the most largely attended ever held, which voted to memorialize the Constitutional Convention to provide for the recognition in the Constitution of the Board of Regents as a constituent part of the organic structure of the Commonwealth, and to confer upon it the power to elect the Superintendent of Public Instruction of the State.

Editorial Notes

—An honor is rarely more fitly conferred than will be the case when Professor S. P. Langley, the famous American astronomer and mathematician, receives the degree of D.C.L. from the British Association for the Advancement of Science.

—The "Western Recorder" says: "A man out West was fined $5 for going to sleep in a court-room during a trial. What, then, ought to be done with one who goes to sleep in church during meeting?" Double the fine—and make the preacher pay it!

—The new President of France said not long ago in an address: "Those who enjoy a superfluity must form a larger idea of their social obligations, and resign themselves to assuming a somewhat heavier portion of the public charges, in order to relieve those who buy bread for their families with a daily wage." One feels the force of this when he reads of guardians asking a court to make an allowance of $30,000 a year for the maintenance of two school children, as happened last week in New York.

—One of the millennial signs of the times may be found in the interchange of dispatches between the Chautauqua Assembly and the Plattsburg Summer School. In the name of the former institution, Bishop Vincent sent greeting and good wishes to the Plattsburg venture, and the Rev. Dr. Conaty immediately telegraphed in return, expressing great gratitude for the courtesy and many earnest wishes for the continued success of Chautauqua. How does the A. P. A. like this?

—The New York "Tribune," in Monday morning's issue, announces that four Populist orators were arrested for speaking at a political meeting Sunday night in Indiana, and in the same issue reports that a metropolitan clergyman preached that same Sunday night a sermon on the tariff, which it reports at some length. The Indiana Populists should have called their gathering a prayer and conference meeting. For apparently a political address delivered at a church service does not desecrate the Sabbath.

—Dr. Shaw's article upon Toronto in the August "Review of Reviews" shows that that city has protected the public in the matter of telephone rates quite as well as in the matter of street-car rates. According to the terms of the five-year contract made with the Bell Telephone Company in 1891, the maximum charge is fixed at $45 a year for business houses and $25 a year for private residences. Besides this, the Company pays into the city treasury five per cent. of its gross receipts. That these terms should be secured by the same city government that has reduced street-car fares to three cents to working people and two and a half cents to school-children shows at least that the climate of America is not fatal to healthful municipal life.

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The Ennobling Function of Education

A Baccalaureate Sermon[1]

By the Rt. Rev. William Lawrence
Bishop of Massachusetts

For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers.—Acts xiii., 36.

Such was the summary of David's life-work. It was an obituary modest, true, and noble. Paul spoke the words. He was giving to the people at Antioch a sketch of Israel's history. As he mentioned the name of the great King David, he might naturally have broken forth in high eulogy; he might have pointed out his courage, statesmanship, and faith; he might have shown how David's life had influenced the generations after him. But Paul, holding his eloquence within the closest bounds, summed up the life in the simple but great panegyric, "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers." Taking David as he was, with his greatness and his weaknesses, and his generation as it was, with its social and national conditions, the greatest word that could be said of him was that he filled his place and did his duty in his own day: he served his own generation.

The thoughts, the ideals, and the dreads of the people to-day are largely in the future. "What are we coming to?" we hear on every hand. "This warfare of classes with its violence and bloodshed, this rise of Socialism, this decay of honor in politics, this rising idea of the solidarity of humanity, this revolution of religious thought? Great changes are in store for the next century, great movements for the better and for the worse." And so, dwelling on these thoughts, we somehow take it for granted that we are approaching the brink of great revolutions in social, political, and religious life. The forward look moves our interest and sympathies.

Now, while this may all be true, and while, in its proportion, the forward look has its place, the thought that I want to emphasize this afternoon, my friends, members of the class of '94, is that we are *now* living *in the present*, that our duty is in the present conditions, and that he serves the future best who best serves the present.

I have no new thoughts to give you to-day. I do not believe that you care for them now. What you want is a simple, straightforward statement of a few of the duties of an educated young man of these times, so that you may think over them and act upon them. These I wish to suggest in the three phases of social, political, and religious life.

In our discussions as to the present and future social conditions two points are usually emphasized: one which I have already suggested—that changes are coming. The times are out of joint. Social injustice is said to exist; but where to put the blame or make the cure is not so easy to state. The other point emphasized is that men are needed who will throw themselves into the work of studying and changing these social conditions, men who will devote themselves to the uplifting of humanity, experts in charities and model tenements, philanthropists who will give time, money, and life for the poor. This is all well and noble. Not a word that I may say will, I trust, weaken an ambition to ennoble the social conditions of the future, or will check a man from devoting his life to charities. And yet these do not strike me as the first or most immediate calls to the men of the present. For what do we find as the conditions of to-day? This is, for instance, an era of commerce and business life; farming, manufacturing, and trading employ the lives of the mass of men, who are called by God and by the conditions of the times to put their lives into these duties. This is an age which has been forced to recognize the limitations of man's power in what are called the laws of nature, of competition, and of demand and supply. Looked at from one point of view, it sometimes seems as if, under these laws and the great movements of famines and harvests, men were helpless. On the other hand, this is an age which has called forth and discovered the power of man over nature. Through the ambitions, the lusts, the dauntless courage, and the dominant will of man, the world's surface has been changed and nature has yielded her hoarded riches. Behind the laws of nature and competition, then, we have the spirit of man, who can transform the conditions, guide the powers, and turn what might be scourges into blessings. There is the law of nature, yielding or destroying harvests; the final condition is with man—whether he plants, how he plants, irrigation, drainage, and a hundred other elements.

The point, then, that I am after is that the great majority of you, and of all young men, have got to take up life in its present conditions; you have got to choose your calling, be a doctor or a lawyer or a broker or a manufacturer or something, earn your living, and take your humble part in the great social organism. Your great work, then, in life will be, not first to change the conditions of society, but, taking the conditions as they are, to broaden and ennoble the life within them. What I urge, then, is a larger conception of your business, a broader view of your profession. Perhaps I can put it best in this way: There is, you know, the popular distinction between business and charity. A man may be in a position wherein, by perfectly legitimate and businesslike methods, he may impoverish his neighbor; that is business. And then he may sit down and sign a large check by which he may relieve that neighbor from utter want; that is charity. Or the doctor may treat a patient and get the largest fee possible—that is business; and then give his services to some poor patient—that is charity. Now, while there is an element of truth in these distinctions, I claim that you cannot slice up a man in that way, and ticket his different acts with the labels of business and charity. He is a man; and the spirit with which he conducts business or charity suffuses all his acts. A hard, narrow business man may give his checks to the poor every day and yet be lacking in the deeper elements of a charitable spirit; and a doctor *may* be firm in his charges to the poor, and yet, in the depth of sympathy, the devotion of his best skill upon all classes, be full of the spirit of charity. Within a week I have known a gentleman refuse to gain hundreds of dollars in increased rent, by letting a fraction of his building for a bar-room. It was not business, and it was not charity; but it was a high conception of what he owed to his own self-respect and to the community. As one of the trust lawyers of Boston, who was also one of the ornaments of a governing Board of this University, put it some years ago, "No *gentleman* rents his building for a saloon." The intricacy of social and business life is such that it is very difficult to place responsibility. Some of you will, in a few years, be directors of a mill or of a mine. As directors you must carry on the business on business principles; buy labor in the cheapest market and make profits for your stockholders, of whom you are one. Meanwhile, through these very business methods the working people are being ground to poverty; the community where they live is ridden with rum and low political and social life. It is not the *business* of the directors and stockholders to keep those people clean and pure; it is not business to build hospitals or provide them with decent tenements. And yet, as the profits come in part from the labor of that community, as there is at least a slight connection of employer and employed, it is the duty of some one—and who more than the directors and stockholders, not as such, but as men?—to take their part in the social uplifting. Do not understand me that the work of business and social uplift can be divided among the mills and corporations and mines. I have no such dream as that; but what I do plead for is that you, as busi-

[1] Preached at Appleton Chapel, Harvard University, Sunday afternoon, June 17, 1894.

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ness men, as manufacturers and miners and stockholders, will infuse into your business more of the spirit of humanity, of high honor which is more than honesty, and of mutual forbearance and helpfulness which is more than what is called charity. It is well to remember that to a self-respecting workingman there is nothing more irritating than that he should have favors on the ground of charity, and also to remember that that same man expects and demands justice, and while democracy reigns he will have it. It is one of the great dangers of life that duty usually calls us to see only one or a few phases of life; so that the capitalist sees his own interest and the laborer his. It is natural, and it is dangerous. A wider vision, a larger sympathy, a nobler conception of his calling, are the privileges of a man of liberal education; so that in the service of his generation he has given to his calling—be it medicine, law, business, or what you will—a larger meaning and a broader sphere of usefulness.

During the four years of your college life you have had before you an example of what I mean, the more marked because it was in one of the humbler offices of the University. When Mr. Bolles became Secretary of the University, the position was one which, to the students' thought at least, was largely mechanical, given to clerk work, marks, averages, and routine correspondence. His gentle spirit, his sympathy with the students, faith in manhood, and devotion to the University soon breathed into the office a new life and meaning; it became a center of counsel, hope, and helpfulness. Through a love of nature, a keen sense of the beauty of her changes, and a literary instinct, he has interpreted the landscapes, the flowers, and the birds of New England to thousands. So that through the life of Frank Bolles a humble mechanical office has been dignified and glorified into a center of helpfulness and hope. Whatever position you may hold, therefore, keep your ideal of it higher and larger than you found it, and who knows but that some position now despised by the people—esteemed mechanical, dull, or small—may through you be lifted into one of wide usefulness and real power?

I turn now to the duty of the educated man in the political life—or, I should rather say, his duty as a patriot. You have had during these four years a nobler object-lesson than is given to any university. To pass through Memorial Hall day after day, to read the names upon the tablets, to look upon the portraits of the heroes, is a perpetual call to patriotism. You have missed the inspiration which came to us thirty years ago in the drum-beat, the sound of war, the crippled soldiers upon the streets, the frequent cheer, the suspense as the news of battle was passed from mouth to mouth, the sorrow, the soldiers' funerals, the welcome home, the victories. The blood moves quicker now as one recalls the news of Gettysburg, Antietam, Mobile, and Richmond. The "Harvard Memorial Biographies," containing the lives of those whose names are on yonder tablets, always stand on the shelf at my right hand, next to my Bible, that in any hour of discouragement I may dip into them and catch some of their noble resolve. Pardon the personal word; but I want to make you realize how Harvard has shed her blood for the country. "They served their own generation by the will of God, and fell on sleep, and were laid unto their fathers."

And now, for ourselves and this generation, what are the calls to service? I might tell you that the educated man is needed in the political life; I might urge you to the study of political movements and action in them; I might press you to drop your chosen profession or business and devote yourself to the lifting of the political life from the slough in which it is floundering to-day. And I would do well. But, as I suggested before, my thought this afternoon is not for the specialists and the devotees, but with the great body of men who are going to earn their living and do their duty in the various callings of life. What duties have they as patriots? What can they do for their country?

In the first place, they are a part of the great body of the people who create public sentiment, who develop the politicians, and who support the leaders. Therefore the first and supreme duty is that a man have a noble and high conception of what a nation is and what his country should be. We have reached a time in the Christian era when we are outgrowing the savage idea that the truest patriot is he who fights longest, oftenest, and latest for his country, be she right or wrong. Humanity is larger than the nation, and though self-protection and even increase of national power may be right, yet the nations are the servants of humanity, and their great work is the development of a humanity that is just, true, and merciful. Therefore the true conception of the nation is not that of physical force, armies, or wealth, but that of a great people bound together by the strongest ties of justice, truth, and mercy, and pledged to act with high honor toward other nations. A nation, therefore, owes it to itself to be just and true to the weakest people in the world, even though it be at the cost of pride and self-restraint. For the injustice will react upon the character of the people and demoralize the nation itself. Your first duty, then, is to see, as far as in you lies, that no love of conquest, no pride in a great navy, no desire to act the bully, lead this Nation to be unjust, untrue, and unmerciful. National righteousness first—the country afterwards.

Again, the foundation of our democracy is trust in man—mutual confidence that men will be true to their trust. On this rests the sacredness of the ballot. If the people once really lose confidence in their fellow-men—believe that the voter may be bought, that the alderman may be bought, that the Senator may be bought—then will come the time and opportunity for Cæsarism and for government by force. Occasionally we are startled by rumors of corruption in high places, and by strong evidence, too; and then we blame the leaders and the politicians. I call you back to the thought that the people make the leaders. When, then, any such flagrant breach of trust is known, first look to yourself and to the body of the people. May it not be that the public evil is only a symptom of a popular sin, aye, of your own attitude? The director of a corporation who is pressing some interest through the legislature, and who turns his back and shuts his eyes while some one else carries it through for him—though, he suspects, or he well knows, by doubtful methods or by bribery—is the embodiment of the worst spirit in our national life. The citizens who, by evil compromise or influence, push their own private interests through our legislatures, in spite of the public good, represent the same spirit. Our complicated forms of business make it difficult to place responsibility: one wicked partner can handle the doubtful work. Therefore upon the shareholders—upon, in other words, the great body of citizens—rests the responsibility that, so far from conniving at doubtful methods or being indifferent to them, they shall be aggressive in their endeavors and demands that everything touching public life shall be above the suspicion of fraud or bribery. The men of one section may be trying to get something for nothing by paying their debts in silver; the men of the other section may have been getting something for nothing by speculating in Western lands, railroads, and mines, and controlling the legislatures. That they have lost as well as gained does not touch the ethics of the question. The weak spot has been in the selfishness with which self-interest and sectional interest are pushed, regardless of the rights of the whole people.

The life of a private citizen, as well as that of a public man, is a trust. It is due to the community, as well as to himself, that, in his personal relations, his business, his expenditures, and his luxuries, the citizen does not offend the conscience of the people, nor rudely disturb the conventionalities of society, but rather, if he be a man of liberal education, that he sustain by his own example the conscience of the people, making them sensitive to every suspicion of dishonesty, and leading them to self-restraint, simplicity, and nobility of life.

And now I come to the suggestion of a few of the duties of the educated young man in the religious life of this generation. One condition stands out clear in the fundamental principles of our Nation—the freedom of the State from the Church, religious liberty. And the first duty of every citizen is to withstand every suggestion

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and every act of legislation which looks towards the patronage of any form of religion by the State. Religious liberty means for the people responsibility. Looking to the State for no aid or recognition, the members of the Church must look to themselves if they are to sustain and upbuild the religious character of the people. We have, my friends, in this University, and in New England, a noble religious inheritance. In the stock and character of the people is stored a rich capital of spiritual experience inherited from our fathers.

Three simple points I want to make. In the first place, without the sympathy of men of education, without the sweet reasonableness, the breadth of vision, the patient love of truth, and the deep-seated enthusiasm which go with culture, the religion of the people will become emotional, vulgar, and narrow. On the other hand, without the simple faith, the earnestness, the hope, and the devotion which go with the religion of the common people, culture will lose its virility, become overripe, cynical, and nerveless. Therefore the man of the truest culture will be the man of the deepest religious sympathies. Instead of cutting down his faith to its barest elements, and studying how little he believes, he will count faith a noble thing, and see how much he can believe. He will look at religion, not as a series of statements, a list of dogmas, or a bunch of emotions, but as communion with the great Spirit who embodies all truth, justice, and love. Every good and every perfect gift from science, from culture, from history, and from experience is from Him. Thus will go hand in hand the development of character, of culture, and of faith.

In the next place, I warn you against the stolid commercial spirit which is liable to come with middle age. Youth is saved by its ideals. Although most of you have changed in your religious convictions since you entered college—towards a higher and a truer faith, I trust—yet in these changes the noble traditions of the University, the communion with the great minds of the past, and the hope of youth, have held within you spiritual aspirations and noble resolves. Twenty years hence some of your ideals will have been lost, some of your hopes broken, your interests bound up in making a living, carrying on your business, and satisfying your clients. Then the changes of the market, the newspaper seven days in the week, the interest in politics, and the small talk of the day may gradually enwrap you, and you become one of those stolid, uninteresting commercial machines that we meet in the offices and clubs. I trust not. To escape this, the great truths which are bound up in religion must be your companions; the romance which, even in these commercial days, goes with the life of God's saints must move you; the self-sacrifice, the sweet charity, and the great hopes that still fill the lives of Christ's children must touch and inspire you. No man or community can live on the spiritual inheritance of the past without becoming spiritually bankrupt. The hope of the present cannot be in the religion of the past, but in the faith and in the life of the present.

And, in the third place (and I speak very practically), if you think thus, if you believe that faith and Christ have their place in the present, you have an immediate and a lifelong duty—that of expressing the faith in your words and character; that of giving to the world in your life the truth, the purity, the public spirit, and the self-sacrifice of Christ himself.

You may have felt, my friends, that this sermon is hardly up to the dignity of a baccalaureate; it has not treated of great thoughts in a great way, as becomes the close of a university career. I, at least, have felt it. And yet, even if I could have spoken with the conventional dignity of such occasions, I would not. No son of Harvard who comes here to speak to you from the problems, the sins, the needs, the heroisms, and the hopes of the great body of the people can say other than the simple, earnest word that moves him.

Men of the class of '94, the country needs men—pure, true, strong, and faithful. God help you to be such. You have a few years in which to labor, fight, and conquer here; and then, when life is over, may your Alma Mater be able to bear witness: "He served his own generation, by the will of God."

Social Life at American Colleges

By Lloyd McKim Garrison

To describe the social life of American colleges, taking them separately and in detail, and trying to distinguish between the customs peculiar to each, would be an obvious impossibility except to an outsider, the least qualified of persons. It is equally evident that no one could be, at the same time, an undergraduate of a hundred institutions: yet were he to attend one after the other, seriatim, for the very purpose of writing with authority about the manners and customs of each, an insurmountable difficulty would confront him—the fact that the social fabric he had left behind him in the last college from which he graduated had so metamorphosed during his undergraduate life in the next one as to be quite strange to him, and that a detailed description of it by him would now differ little in accuracy from one written by a stranger with a smattering of hastily acquired local color, such as the reporters of our great dailies sometimes base a dissertation on for the encyclopædic Sunday supplement. It is natural, therefore, that the present writer, in talking of this subject, should have his own college most prominently before his mind.

Perhaps its continual renascence is the greatest charm of our academic social life—its perennial novelty of detail, as new and adventurous spirits supplant their whilom leaders, whose greatness also was but for a day. The social intercourse of the world is, for the very reason of its greater stability, infinitely less sprightly. It is directed by men and women, living in permanency within the orbit of their own circle, and becoming more conservative year by year. The routine of such life as theirs changes but little the world over. Distinctions of wealth, education, or climate may vary the order and increase or diminish the scale of the entertainment; but because there enter into all social entertaining by men and women plans of calculation or vanity, depending for achievement upon close conformity with an approved pattern, the social life of the great world is of a spiritless uniformity.

College life, on the contrary, is as unstable as water. Four years is the threescore and ten of the tribes of Academe, excepting the centenarians of the professional schools! wherefore, all their social institutions are of the most temporary character—of the most fictitious antiquity. For instance, if the class of '86, as freshmen, shall assume caps and gowns, in spite of the disapproval by '83, '84, and '85 of such an innovation, the class of '90 will reverence the wearing of those picturesque and uncomfortable garments as a custom concerning the existence of which the mind of man runneth not to the contrary. Thus new ways are established, recognized, melt into others, and vanish with kaleidoscopic subtlety. Youth dearly loves experiment and innovation. Undergraduates, it is true, have their own conservatisms, but they are never conservative merely for appearances' sake—rather the contrary; and they are forever forsaking outworn absurdities for more delightful new ones. Amusement with them is meant, first and last, to amuse, not to accomplish a selfish end; and its form shapes itself to the mood and the hour. Hence the social life of these young and ardent radicals, who piece out the thin places in the realized dream with exuberant fancy and unbounded good humor, is a thing so plastic that it is far easier to live than to describe it.

The truth about the college community is that its life is romantic—little as the word seems to fit the reality. That is to say, its life is unnatural and abnormal, measured by ordinary standards. Its work produces nothing visibly valuable on the spot, nor do the workers live by their own exertions, excepting a small proportion of them; nor does their work dull them by exacting inexorable hours for toil, or an unchanging task. College students are mainly free from pecuniary care, free from family responsibility,

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and, within certain bounds, each a law unto himself. They are a picked body, stronger physically and mentally than the average. Their work is a stimulus to a better physique and a brighter mind, and their life is a life of preparation for a distant future which gives free play to the imagination, with its love of the adventurous, the mysterious, and, far and above all, the humorous.

The college community also differs from others in that, with few exceptions, it consists wholly of young males, which fact, especially in colleges remote from great cities, gives rise to a sort of communal existence, where the conventionalities are not kept with rigor, and the laws of *meum et tuum* are waived by common consent, so that you may wear my nice blue cheviot shirts, and I may make free with your tea-things, if I have company, and it is no sin for twenty of us to use the dean's fence for a bonfire. Out of this mere gregarious existence of several hundred boys, confined in the same college, a social life soon starts, influenced by the prevailing temper of the big world, but more commonly burlesquing it.

At the close of the last century, when the new Republic was in formation, anxiously watched by an ardent body of citizens, all of them breathing of politics and war, the college boys—some of whom, as school-boys, had won the first victory of the Revolution over General Gage!—formed societies for the mutual interchange of social, moral, and intellectual inspiration, and, incidentally, the cultivation of literature and oratory. So their merrymaking—living as they did in a solemn world—was also solemn, if we may judge from the secretaries' records now extant of some of these societies. Princeton still preserves in her "American Whig" and "Cliosophic" societies the two most remarkable of these unique lyceums of serious boys. Of all the rest, the few survivors have followed the change of our world from solemn to laughter-loving till they would scandalize their founders were they now alive—the once ponderous "Institute of 1770" at Harvard, now a sophomore society for the occasional dissemination of beer, being a most striking instance.

A hundred boys entering college together—all strangers to its customs, most of them coming unsophisticated from the family roof—conceive for each other an affection that often lasts for a lifetime, without any better reason than that early community in the charms and against the terrors of a strange life. I say terrors advisedly, although the terrors of hazing, once real enough, have disappeared at the advent of the athletic system, which tolerates no such nonsensical interference with its discipline: for the freshman's imagination is keen, and he fashions imaginary terrors for himself; the gibes in the college papers convince him that the traditional contempt of his tribe continues; he fears the strut of the upper-class men; and, what with trepidation about examinations, his probable reception by this or that society, and his survival of an initiation supposed to be very dreadful, his first year is as full of apprehension as of the exultant joy of emancipation. Therefore he loves then and thereafter all those who shared his hopes, his fears, and his hospitality at that uncertain time in his career. At colleges where hazing still survives, and it is considered heroic to kidnap the freshman President as he sits down to dinner with his class, and deliciously humorous to paint him an imperishable green, this sense of mutual self-dependence and fidelity must be developed in all freshmen, as a robber baron might have developed it among Rhine villagers of the thirteenth century.

As freshmen at Harvard are members of no college societies till near the close of their first year, their social life is all of their own making. In lieu of a club, some spacious room at the corner of a good dormitory, one flight up, becomes a recognized rendezvous for all the members and intimates of Mrs. So-and-so's table—for the club table is where college intimacy begins. The owner of the room acknowledges the joint tenancy of his mess, and facilitates their entry by means of a latch-string reached through the letter-slide—which is also utilized, later on, by an unsentimental person with a passion for collecting overcoats!

Here, in the cool evenings, with the windows open and the yard all lit up, the big-eyed freshmen sit in the deep window-seats, planning their wonderful new plans for all sorts of success, social, literary, and athletic, so many of which they will laugh at a year hence. Here they have their own beer-nights—very mild affairs, with much laughter and singing of a very inferior kind; for they have not yet learned the songs that are really sung by their own people, but sing alleged college songs, printed in some "college song-book."

These gatherings of clubless boys at one or more rooms in turn suddenly develop an idea. Why not be a club? It is carried unanimously, and an ephemeral society is founded, with all sorts of absurd ceremonies, and privileges thereunto appurtenant, especially dinners, and emblems—a tin spoon or a painted plate, hung by a ribbon in a conspicuous part of each member's room. Such clubs are often immensely funny in conception and in detail; but they seldom survive the class of their foundation, and, influencing as they do the whole subsequent college life of their members, they are usually unknown to outsiders, even by name.

Of course athletics enter into the life of the class most influentially. Its best men escape, by reason of their devotion to training, many unnecessary headaches. They now know the meaning of "*dulce et decorum est pro patria mori.*" Not for money or position or any earthly trash they go into the battle with the enemy, heads down, teeth clenched; and, win or lose, they know a joy of the soul which sweetens and ennobles them. If they win, there is a parade, and red fire galore, and a bonfire, and a big dinner to the team, where the famous graduates come and make speeches; and the freshman who has bought a ticket goes wild under this oratory, and the genius of the old college possesses him, soul and body.

Now he is a sophomore, with his misconceptions of the life of the college cleared away, full of the pride of the traditions he is learning about, and saving out of his freshman philosophy only the certainty that his class better understands the needs of the college than any that ever preceded it, and applying the inventiveness of the old evening gatherings to making his new associations more entertaining. He becomes a member of clubs and societies purely social, whose nature varies with that of the community from which the college recruits its classes, and with the classes themselves. Some have initiations and others have none; and some have them, and abolish them, and recreate them, as their members are more or less soberly inclined.

Perhaps the best-known and least-understood of these societies are the Greek Letter societies, so called because of the Greek initials which are as much of their secret designation—usually a flowery phrase—as is given to the public. Their object is to establish chapters at each college, to secure the best membership possible, and, by identifying their members with pins of Greek letters in monogram—sometimes bejeweled in execrable taste—and further verifying the genuineness of the wearers by passwords and grips, to enable them to show each other hospitality wherever they may meet. The chapters are many of them wealthy and own handsome chapter-houses, whose attractions largely determine their membership. Life in them is like club life elsewhere, with a kind of family intimacy added; for many of them rent rooms to their members and supply a mess-table, so that the companionship of their house is of the closest kind. Many keep up an air of portentous mystery and maintain a secret initiation kept inviolate by wonderful oaths; but their house life is not in the least out of the ordinary, and their attitude of mystery is maintained only towards their own initiates and the outward world. Indeed, the fashion of elaborate initiation and fantastic secrecy is rapidly going into disfavor as the average age of undergraduates increases. At Harvard, excepting in that aged and moribund humbug, the "Dickey," which is nothing but initiation, and one other society, initiation has disappeared. In Princeton Greek Letter societies do not exist, by reason of Faculty prohibition, and a number of pleasant clubs have taken their place. The tendency of modern college life is to build comfortable local clubs sufficient to their own membership.

Apart from the club purely social, the musical clubs

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play the largest part in the college life, for, though their concerts are not many, it is they who make the songs of the people, and so we must believe they are greater than the Faculty, who make its laws! Harvard has an orchestra, some seventy years established, and other colleges from time to time attempt one, though French horns and oboes are scarcer in a small college than good end-rushers. Every college, however, has its glee club, and most of them banjo, guitar, or mandolin clubs. Membership in these is delightful; rehearsals and concerts are a pleasure in themselves; and perhaps sweeter than all the vacation tours, receptions by graduates, and the attentions of pretty girls, are the evenings on the steps, with the May moon just lighting the elms, and the groups of dark figures in the windows and on the grass, crying, "More! More!" as the choruses come welling up, nearer from the heart than ever they came behind the footlights.

The dramatic clubs are to-day somewhat more popular than the musical clubs, combining as they do a certain kind of drama with much really excellent music, so that at Cambridge the glee club is fain to borrow many songs from the "Hasty Pudding Club"—the oldest and most famous dramatic club in America, whose centenary occurs next year. Columbia, Princeton, Pennsylvania, Brown, and, lastly, Yale, have also produced amusing burlesques, the favorite modern style being an extremely farcical operetta, with plenty of dancing in choruses of ingeniously simulated girls, and much local allusion. These clubs afford a chance for the development of peculiar qualities of wit, and enlist the best talent of a college in the elaborate production of their plays.

The college periodicals have their social life, too—close intimacies of the sanctum developed by common work on the proof of the college daily, read late at night; desperate efforts to fill with jokes five empty columns of the college funny paper, in time for its prompt appearance; and the dunning of literary "stars" for contributions to fill up the needy monthly. The papers, being a little more than self-supporting, afford their editorial boards frequent dinners, beloved of the undergraduate, and occasion for humorous oratory, which he loves better than dining.

Other societies there are without number, impossible to more than classify: religious societies, literary societies, societies for the joint study of chemistry, electricity, French or German literature, the Elizabethan drama, and so forth and so forth. These gatherings are held in their members' rooms, some simple supper of sandwiches and beer or ginger ale being supplied for each meeting; and they make their work pleasanter, and take the heaviness a little out of the principal paper of the evening.

Last and first, however, in the social life of colleges, is the feminine influence, apparently stronger in a community wholly male than elsewhere. I own to ignorance of the part played by girls in co-educational colleges, excepting as I have guessed it from reading the gossip of the papers published at such institutions, which used to exchange with the "Harvard Advocate;" but the subtle influence of the Girl is felt all through the other colleges, where those under the spell perhaps least suspect it. 'Tis for the girl that we decorate and furnish our rooms with such an elaboration of ornament and such an excess of comfort; for her that we write our music and our plays; and it is the hands of Esau that minister, in our athletics, to her love of glory. No sketch of college social life would be aught but a phantom which omitted the all-pervading girl. She comes unbidden and unattended to vespers at chapel and to dinner at commons, where ravenousness is partly stayed by her presence in the gallery. She comes in glorious panoply of red or blue or orange to the games, surrounded by admirers less keenly anxious for victory than herself. She sits upon the window-seat overlooking the green campus, a plate of Welsh-rarebit in her lap and a glass of Apollinaris on the ledge beside her, while her host makes impromptu tea in the urn upon his desk, which no draping of linen can disguise into a buffet. She permits us to believe that the "assemblies" and "promenades" are ours, but is serenely aware that her preferences direct and control them.

At the end of the academic year, when the dying class sings its swan-song, in heroic effort to appear gay to the last, the victorious Girl flings off all disguise and appears as the acknowledged mistress of the college. The old red buildings are lit in her honor, and the rugged elms filled with the glory of Japanese lanterns in endless perspective. For her, gardens and bowers are made upon the barren places, and the tennis-courts are covered with a dancing-floor. For her, fabulous mounds of ices and strawberries, and death to innumerable lobsters; and for her, dancing and dancing and dancing under the hot June night, when we had rather wear cool flannels than our official black. She leaves plates of melting sherbet on our mantelpieces, and we find yards of balayeuse tucked behind our books, days afterwards. She invades our clubs, and causes a topsyturveydom that it takes weeks to repair. Nothing is sacred to her, and she comes in numbers that are resistless, in a whiteness of lace and muslin that is irresistible.

Morality versus Materialism in Our Schools

By Emma T. Wilkinson

A humorist, travestying the prevailing mania for organization for the reform of evils real and imaginary, has proposed a society for the reform of education. His suggestion, so facetiously made, is worth considering in all seriousness, for nothing is more needed at the present time. It is generally admitted that radical changes must soon be made in our public-school system, and a society that would earnestly study the problem of free education, with a view to establishing a greater degree of correspondence between the instruction given and the probable future needs of the pupils, would be of incalculable benefit. So much of the criticism of the day is directed against education that sooner or later the subject is certain to receive attention commensurate with its importance. No question has a greater bearing upon the welfare of humanity. If the problems that now perplex the civilized world are ever to be solved, if the world is ever to be made better, it will be because of a right education.

The time for anticipated progress is at hand. Already premonitory pulsations of a new educational life are noticeable. New plans are formulated, new ideas evolved, new views are gaining ground. The demand of to-day is for a new philosophy of education that shall be a sure advancement, and not simply the substitution of new empirical methods for old defective ones.

Notwithstanding the fact that our public schools include among their former beneficiaries many noble-minded and great men, that the system has been weighed in the balance and been found wanting in at least one essential—moral strength—cannot be controverted. We have been resting in a kind of negative security, content with material progress rather than the upbuilding of character which should be the aim of education. The increasing discontent all along the ranks of the people, the lack of confidence that threatens to disintegrate society, the loss of moral courage in financial and political crises, the recklessness of ambition, the growing record of crimes committed by minors in cities where education is compulsory, are doubtless due to many causes, but we are reluctantly compelled to believe that they all point to the inadequacy of our public-school instruction.

A decade or two ago education was regarded as the mere acquisition of knowledge, and the boy or girl with the most retentive memory carried off the honors in the schools. When the worthlessness of such instruction was recognized, and the ability to use facts was seen to be more important than the information itself, some effort was made to teach children to think, to reason, and to apply the knowledge gained. Gradually it became manifest that training a few faculties of the mind was not education in its fullest sense. The claims of the physical nature were then considered, and the body was trained simultaneously with the intellect. The demand for a more

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practical education added manual training to the curriculum (and manual training for boys should be supplemented by domestic science for girls). By a still broader evolution came the introduction of the "humanities." But this, by far the most hopeful sign of advancement yet shown, it is to be regretted is fast degenerating into mere memoriter exercises, instead of being used, as it might be, to awaken the pupil's purest sympathies and link him to all mankind by lofty sentiments and altruistic aims. The latest theory promulgated is that education must have for its aim the ability to "get on" in the world—to make money, as if money were the highest desideratum, as if it were even the open-sesame to happiness, or could possibly purchase any of the best things of life. So we have arrived at the present stage. That this utilitarian fad is final no one who has given the subject careful thought believes. It is said to be eminently practical. But it is far below the practical. It is materialistic, and between the two lies a vast difference. One would fit the pupil for the pleasures and duties of life; the other would fit him merely to earn his own living. Such a narrow point of view can never satisfy the true friends of our schools. Of all fads, this, it seems to me, is the most pernicious. It does not educate in the highest sense; it inculcates selfishness and shrewdness. It teaches children to acquire knowledge merely because it will help them to come out a little ahead. The pupil's aspirations are directed to sordid, not to lofty, ends. Their moral nature is not elevated, but the contrary. The utilitarian fad is difficult to combat, for the reason that, to the superficial observer, it seems so very good.

"Yes," says the father, "this new kind of education is something like. Why, my boy knows enough now to make his way in the world." What has he learned of fidelity? What lessons has he received in integrity? Can he pass a rigid examination in truthfulness? Has he a willing, obliging disposition, or has he merely gained some little technical knowledge that may or may not be of service to him in the future? Have his sympathies been enlarged, or is he to be simply one more in the opposing ranks of employer and employed? The ability to make money is a good thing, but it is not education.

"My boy," says another, "is so far ahead of me that he constantly points out my grammatical errors." This in itself is a commentary on the system. Everywhere is displayed this flippant smartness which is synonymous with bad manners. A knowledge of correct English is a fine accomplishment, but courtesy is much finer, after all, and to gain the former at the expense of the latter is a poor exchange.

Education is something more than the acquisition of facts, more than the training of the intellectual and physical natures, more than the apprenticeship to a trade or the ability to make money. It is the harmonious cultivation of all the faculties, moral, æsthetic, mental, and physical, with a view to securing and maintaining the supremacy of what is noblest and best. It should inspire with self-respect as well as with self-reliance. It should elevate the spiritual plane while it adds to the material comfort. Although in our present system the mind and body receive attention, ethics and æsthetics are not yet considered of sufficient importance to entitle them to a place in the curriculum. Beauty is as rigorously excluded from a majority of the schools as if an embargo had been placed upon it, and morality is accorded the recognition due to a subject rather than to a sovereign.

It is conceded that the aim of a free education is to make good citizens. But it is not so much the ability to earn one's living as the possession of high moral qualities that makes good citizens. Tested by the canons of the coming education, success will have a less metallic ring; politics will mean more than spoils; children will learn that their country is something to love, to serve, to die for if need be. It is not the ability to "get on" so much as the moral courage to take the right road and keep in it; it is not the commercial spirit, but the spirit that discerns within itself and within every other something divine as well as human, that is most to be cultivated in our schools. We point with pride to the institutions of our Christian land, but have something to learn from the heathen sage. Plato's definition leaves nothing to be desired: "A good education is that which gives to the body and to the soul all the beauty and all the perfection of which they are capable." It is the province of free education to make good citizens, but its jurisdiction is exceeded when it endeavors to make little business men of them.

"But," exclaims the Board of Education, "have we not included in our course of study everything that is to be found in any curriculum in the land? What more would you have?" We ask bread and are given a stone. We ask noble ideals and are confronted with economic issues. We ask character-building and are offered names and dates and figures and facts.

While the masquerades of vice are so alluringly beautiful, ought not our schools to make some attempt to disclose the beauty of right conduct? Children can be taught to be altruistic as readily as they can be taught the multiplication table. They can be brought to love truth for truth's sake, and to scorn themselves for an evil action. If commercial success is set up as the goal of education, they will strive to reach that; if the noble, the pure, the good, and the true have the first place, they will surely aim for what is best.

We are told that a good teacher always imparts indirect moral instruction as opportunity may offer; but we do not attempt to teach arithmetic or language incidentally. While we know that teachers so far transcend the requirements of the School Board as to impart occasional ethical instruction and to demand a certain standard of morality, we know, too, how little can be accomplished by desultory teaching. Again, we are reminded of the Sunday-school and the home. Although the influence of the Sabbath-school is on the side of morality, the teaching is largely historic or dogmatic; and as to home influences, in many cases they are directly opposed to good morals. Many of the children come from homes animated by the contemptible spirit of retaliation rather than by the broad spirit of charity and good will. It should be the aim of education to combat and destroy the evil tendencies of a vicious heredity, and to counteract, so far as possible, the pernicious influences of a degraded home life. So far from relegating ethics to the category of the non-essentials, it should have the place of honor in the daily programme.

But it is important that ethics and religion be not confounded. The moral sense, the conscience, the will, can be cultivated without abandoning the principle of neutrality guaranteed in our schools. Morality should be the sound substructure of all education. Justice, honor, purity, courage, truthfulness, altruism, etc., should be laid as the foundation for the strong column of knowledge and logic, to be crowned with the glorious capital of love of learning and love of the beautiful that is not confined to the purely physical. An intellectual education without a basis of sound morality means the decline of the nation and is a menace to peace. We need not consult the pages of ancient history to verify this assertion. The severe penalty for violating this law is manifested in the progress of Anarchism in every great civilized nation of the world to-day.

Much of the instruction given in our class-rooms is good; some of it could not well be dispensed with, because there seems to be no other time for it; on the other hand, much of it is valueless. Hours that in the aggregate become years are wasted in the acquisition of facts which are forgotten within a few years after graduation. Why not substitute for what is useless and burdensome that which is of certain value to all? This substitution need not involve the surrender of anything of real worth. Failures of boys who go from the grammar-schools to business are less rarely attributable to inadequate mental ability than to bad habits and lack of good morals. What will it profit a boy if he can enumerate all the mountains of Asia and the rivers of Africa if he lose his situation through lack of fidelity? Or what will he give in exchange for habits of industry and courtesy? From the utilitarian standpoint alone, instruction in morality pays. It is un-

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necessary for him to know the geography of the whole round earth, but what is omitted from his studies is essential, not only to his material success, but to his worth as a citizen; and because of this omission he must in after years pay dearly in tuition in the inexorable moral laws that govern the universe. The school-boy acquires many facts, and a profound belief in their potency to carry him through life. He learns little of his duty to others, little of the interdependent relation of members of a community. Of the humanities that uplift and enrich life and make it beautiful he has heard less. Of the amenities that make life smooth and pleasant he knows nothing whatever.

The kindergartens are the chief exponents of the value of ethical training, and the remarkable results already attained in their wide influence indicate how effective for good our schools might become if the beautiful principles of these "gift" schools were extended throughout the entire period of school instruction. The latest report of the Golden Gate Kindergarten shows that "out of its 10,000 pupils only one has been a lawbreaker." It is demonstrated that the kindergartens are saving not only children but whole families.

We do not believe that the introduction of ethics in our schools would be the harbinger of the millennium, but we have faith that it would speedily prove a great factor in the amelioration of the condition of many, and would be the overture to a revolution in the morality of the people, and contribute slowly but surely to the upward progress of the Nation. Potential and good as wealth is, and indispensable as a certain amount of money is, to make wealth the aim of education means the debasement of the being; to make nobility of character the aim means the apotheosis of the being.

College Men and the Ministry

By Frederic Lynch

A great deal has been written lately about college men and the ministry. The question is being anxiously and constantly asked, why most of our college graduates, particularly the graduates of our largest and best-known colleges, turn away from a profession which needs our strongest men, and enter into other already overcrowded professions; why a calling that should and does offer unequaled opportunities of leadership should, in the year 1893, have been chosen by only two or three men out of a class of two hundred, while some thirty or forty entered upon the profession of the law, and this in one of our most Christian colleges. This state of things naturally causes no little anxiety among our churches. For where are the churches to look for strong and cultured men, if not to our colleges? and where are our leaders of religious thought to be trained, if not in the colleges? Every one feels that there is something radically wrong and unnatural in this condition of things, and on all sides I hear the reason of it asked, and our papers are trying to account for it in various ways. So far as I am aware, one principal cause of this deplorable condition of things has been very little touched upon in all that has been written and spoken. For the past four years I have been in close contact with one of the largest classes that ever entered an American college, and in one of the largest and best-known of these colleges; so I have had good opportunities for investigation, and, having been much interested in getting at the college man's idea of the ministry, I have taken opportunity to talk with many of the large-minded and serious men, whose opinions I have a good deal of respect for, and have tried to get at their way of looking at the calling of the ministry and what it offers. As the result of my observations, I have come to the conclusion that two of the great reasons why so few of our brightest and strongest college men enter the ministry are: the lack of sympathy between the methods of the churches and the methods of the colleges, and the attitude of a large number of the churches toward the broadest-minded and most consecrated ministers the churches have ever had—men who have found their chief joy in being called the servants and ministers of Christ and his Church. It is on the last reason that I would lay the most emphasis. But just a few words about the first.

The spirit of the churches has been radically different from the spirit of the colleges. In the colleges, at any rate in most of our colleges, the spirit is one of freedom and independence of thought and investigation. This spirit breathes through every department. The best teachers in history, science, and literature aim not so much to impress their own particular views upon the minds of the students as to awaken an interest in them to use their own reason and come at views of their own. All the best teachers I have been under have constantly urged investigation with free and unbiased minds. As I think of a teacher whose personality greatly impressed itself upon me, I do not recall particular views he put forth, but I remember that he first showed me how to form views of my own, how to look at things, how to see more in literature and life than I had been able to see before. So with all the great teachers; they awaken the mental faculties to keener insights and an incitement toward rational investigation. Science is taught in our colleges from an evolutionary point of view. It cannot very well be taught in any other way to-day and remain science. In our best colleges literature and history have kept pace with science and are taught by scientific methods. This is a thing we are proud of, and people who think our colleges are behind the times would do well to look twice before they jump at such a conclusion. Even the Bible, where it is taught in the colleges, is taught in the scientific spirit and by scientific methods. The students in the Biblical department of Yale College are urged to approach the Bible with the same fearless spirit of investigation which they would use in approaching a problem of philosophy or literature. I mention this to show how the methods of Bible study have had to keep up with the methods used in other departments. All the departments of the college walk side by side. The spirit of all is the spirit of freedom, the widest use of the reason, fearlessness of investigation and of search for truth. Truth is the goal, whether it be in science or religion. The spirit of the colleges of to-day is the scientific spirit. No serious, open-minded man can go through college without being permeated with it.

Now, in senior year, I go to a man who is of this spirit, since I see in him the germs of success and know him to be a man of consecrated purposes, and I ask him why he does not think over the claims of the Christian ministry upon him and his powers. In nearly every case he will say that the Church is directly opposed to all his ways of working and thinking. He expects to study the Bible with open mind and with the same use of his reason that he would exercise in the study of any book; but, so far as he can see, the great body of the churches are opposed to any such thing, and demand absolute subjection to long-held and traditional views of the Bible. I say, "Oh no, this is not so much the case as you think," and before the words are out, he flaunts in my face the cases of Professor Briggs and Professor Smith in the Presbyterian Church, and men of similar spirit in the other denominations, who have been treated in the same way. And, as we talk it over, I must confess it does look as though the Presbyterian Church had very little room for such men. And, to relieve us of any embarrassment, the next day the recognized head of that Church plainly declares that the Church does not want men of that spirit. It cannot be denied, however, that it is men of just this spirit that our colleges are turning out, and trying to turn out. If my friend is a Baptist, he tells me that Dr. Moxom is forced to resign for being scholarly and seeking the truth. If an Episcopalian, he points me to Bishop Seymour's letter, which says that the Church is not a seeker after truth, that in the realm of religion he is not a seeker after truth; and the college man turns with an unfeigned scorn from the Church that holds such views. And I know of nothing so calculated to awaken dislike to such teachings as the spirit of the college of to-day. It is very sad to see how contemptuously many of our best college men are beginning to look upon many of the actions of our various

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churches. And, to cap it all, a body of Church men got together to boycott a certain honored and powerful seminary which is trying to keep in touch with the spirit of the times. It was a sad day for the Church, and caused unspeakable downheartedness among noble college men. One consecrated and thoughtful young man came to me and said, in despair, "I believe I'll have to leave the Presbyterian Church if it goes on in this way," and he only expressed what others were thinking of themselves. But I have said enough on this point. Of course I tried to persuade these men that there was all the more reason for them to enter the Church because of the present condition of things; that we could only broaden it by broad-minded men. But, I must confess, it was discouraging.

I have said more than I had intended on the first point, but it cannot be too much emphasized. It is all too true. Now a few words about the second—the attitude of the churches toward many of the liberal-minded men, consecrated, spiritual men already serving the Church; men who, through much persecution and misrepresentation, have pressed on unflinchingly in the work of their high calling. I do not think that it is any exaggeration to say that the attitude of the churches toward such men has done more than anything else to keep many generous, manly college men out of the ministry and the Church. Two or three cases that have come up in the last two or three years will serve to show better than anything else the truth of his statement.

If there ever was a preacher in this world whom college men admired and revered, it was Phillips Brooks. I have had men of all creeds and no creeds tell me how much he had inspired and helped them by his life and words. He was looked upon by young men of all denominations who were thinking of entering the ministry as the ideal minister in every way. He made the ministry seem more inviting to many, and some strong men who had never thought much about the ministry before they knew him, then consecrated themselves to it. Then, when every eye was turned upon him and the young men were rejoicing in his elevation to a place of higher and more far-reaching influence, from the West, from New York and other places, from prominent men of the Church, came pamphlets and letters attacking him in many ways and forms, some derogatory even to his honesty of purpose. I must say that one of the saddest things I ever witnessed was the way the great mass of consecrated college men of all denominations had their faith shaken in the Church of Christ and its ministry. Wherever I turned I had men say to me, with unfeigned disgust, that if the Church could attack such a man as Phillips Brooks, there was no room for them in it. Some, in the extremity of their anger, even said that they did not know that they could have much respect for any Church after that. One young man said to me: "I don't know that I want to be connected with an institution that has such narrow men in it." This was not a wise thing to say, but it was expressed by a young man whose spiritual life had been awakened and fostered by the great preacher. And I heard many hard things said, and I could not help thinking that if such things were to continue long the outlook for ministers from the colleges was discouraging. It was a long time before some men got over their dislike for the Church. All the skeptical literature read in Harvard College that year did not do so much harm as did those attacks of the Church upon that Christlike man.

I have taken young men to hear a certain spiritual man preach, and they have told me how much he has ennobled life to them and cleared up its mysteries and removed their doubts. Young men about to enter the ministry have told me how his books have helped them to deal with men. And yet this same man has been for years the target for the arrows of many very orthodox, if not thoughtful, churches. Young men who have been spiritually helped by him cannot understand it, and, seeing the same thing in store for them, have shrunk back.

The trouble has not been confined to the great, organized, orthodox churches, as one might think. There are many instances in our Congregational and Independent churches; instances which are becoming less and less common, I am glad to say. The Andover case had a depressing influence on college men. The baleful influence of the treatment Mr. Noyes received from the American Board was much more widely spread than most people imagined. I could not find a young man in Yale College whose sympathies were not with Mr. Noyes. Most of the men who were thinking of entering the missionary service began to feel discouraged when they saw that a minor point of theology could outweigh Christian character and service and belief in the Divine Master. I am certain that many young men were kept out of the mission field because of the attitude of the Board. It made many a young man say to himself: "There is no room for me, for I am like Noyes in many ways."

Cases could be multiplied, but I think I have made clear the results of my observations of the college man's feeling about the ministry. I could give many personal conversations which would only verify what I have been saying, but there is no need. It all amounts to this: that you cannot expect a college man, trained to look at all truth by rational, scientific methods, to enter a Church that unhesitatingly pronounces such methods heretical and the men who use them heretics. Then, you cannot get large-minded, thinking, consecrated young men to enter the ministry, when you attack and make life miserable for some of the noblest men you have; men who have been spiritual and intellectual guides to these very college men; men whose lives have been the ideals of their youthful days; men whose lives they have watched and have considered the most Christlike. And they, too, expect to pattern their lives after these men.

Of course many will say: "These things ought not to keep young men out of the Church, and all the churches are not narrow and exclusive." I have continually said this to young men. I have tried to show that it was the duty of broad-minded men and men of spiritual insight to enter the churches and help make them tolerant and charitable and broad. But, you see, these depressing influences come upon the man before he has consecrated himself to his life-work, and while he is looking about him to see where he can make the best use of his powers. Just when he is considering the ministry, some such case as I have mentioned fills the papers, and he turns away. And I must confess that at times I hardly blamed him. But I see better days ahead.

Yale University.

The Sovereign Poet

By William Watson

He sits above the clang and dust of Time,
With the world's secret trembling on his lip.
He asks not converse nor companionship
In the cold starlight where thou canst not climb.

The undelivered tidings in his breast
Suffer him not to rest.
He sees afar the immemorable throng,
And binds the scattered ages with a song.

The glorious riddle of his rhythmic breath,
His might, his spell, we know not what they be.
We only feel, whate'er he uttereth,
This savors not of death,
This hath a relish of eternity.

—*London Spectator.*

The Ideal Teacher

A noble artist, he has visions of excellence and revelations of beauty which he has neither impersonated in character nor embodied in words. His life and teachings are but studies for yet nobler ideals.—*Bronson Alcott.*

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The Home

Life's Violin

We marvel at the want of harmony among groups of people who must be thrown together because of common interest, business, or social entanglement; sometimes this lack of harmony exists even in families, and then sorrow must follow of greater or less degree.

The "Autocrat of the Breakfast-Table" calls attention to the fact that a violin, when new, does not give out the sweetness of tone that comes from it when its several parts have been together many years; its newness causes a certain crudeness of tone that can be removed only by age and use. So it is with life, whether we think of our individual relation to its demands, or our relation to groups of men and women. The value of our wisdom lies in our power of adjustment. If we cannot adjust our minds to accept social limitations, then there is nothing for us but unrest and discomfort. And this unrest and discomfort pass beyond ourselves and affect others when we attempt to make them over to meet our demands for happiness and social comfort. The office of social evangelist is always a self-appointed office, and the person holding it is usually more or less of a public nuisance. The student who succeeds in getting the most music out of the new violin is the one who studies his bowing and fingering, and reads the musical score before him with the greatest attention to his own peculiar weakness and the peculiarities of the many-pieced instrument of which he is trying to be master.

So the man who makes life a harmony is the one who sees the possibility of musical notes in each life, and unites them in the right chords.

Vassar College[1]

By Helen H. Backus

The noble address by which George William Curtis signalized the quarter-centennial of Vassar College praised the "singular felicity of fortune" through which the region which first gave birth to literary genius of a truly American type had seen the first amply endowed and adequately organized woman's college. American history has certainly not seen a more original exercise of faith than Matthew Vassar's devotion of fortune and business reputation to the bold sentiment which explained his venture: "It occurred to me that woman, having received from her Creator the same intellectual constitution as man, has the same right as man to intellectual culture and development."

If we had thought this a platitude to-day, the utterances which the suffrage campaign has recently evoked from pulpits, platforms, and drawing-rooms would justify its revival. Lucy Stone was still warring against prejudiced conventionalities, Mary Lyon's disciples were still isolated in ideas and influence, when this self-made man, whose native British prejudices might well have been accentuated by his most conservative environment, cheerfully relinquished his long-cherished ideal of curing sick bodies in a great Vassar Hospital. He saw a greater opportunity in developing the dwarfed minds of the repressed sex. The work was hardly begun with the gift of his money. It was necessary to make or to adapt every appliance needed for the work. Not an architect lived who could rightly foresee and combine the many needs of a large family of women students. No existing college curriculum could be sustained by the preparatory schools then open to girls. The cultured scholar who organized the Faculty had been for many years the head of a great boys' school. The lady Principal, a graduate of Mount Holyoke, had polished and sublimated her ideals in a large Canadian city. Maria Mitchell, perhaps the star of the original Faculty, who had retained much of her native Nantucket ruggedness in spite of contact with American and European savants, inspired her eager pupils as much by her uncompromising standards of womanly power as by her work with chronograph and telescope. From the first, men and women worked side by side in the Faculty. Curious tales are current of a formative period ere it was decided whether Mme. de Sévigné or Mary Somerville should be the ideal for that first incongruous company of four hundred who had flocked into the opening halls of "Vassar's Folly." However, one inflexible principle had directed the choice of instructors, radical or conservative, youthful or elderly—a common belief in the great hope of the founder. It wrought its own fulfillment, in ways then unforeseen, by instruments sometimes the most unpromising.

After twenty-nine years of work, the elements which constitute the prosperity of the College can be briefly summarized. Buildings, collections, and funds aggregating nearly $2,000,000 in value rank its material equipment fourth among New York colleges. Its Faculty is composed of able, enthusiastic workers, whose degrees and opinions represent the training of many strong institutions. At the head of the corps is a President of tireless energy and zeal, whose wisdom in meeting the educational problems of to-day has been widely recognized. The curriculum is liberal and well-rounded, providing mainly for the conditions of the baccalaureate degree, but stimulating advanced scholarship through competitive fellowships, as well as by active relation with departments of original research in other institutions. Neither the diffusive influence of popular "fads" nor the stress of competition has ever been allowed to cheapen the College standards or to relax its requirements. On the other hand, it has exercised all reasonable liberality in securing adjustment between the colleges and the higher grade of preparatory schools whose existence is so largely due to the influence of its own graduates.

These graduates, a little more than one thousand in number, scattered through the United States, Canada, and Europe, as well as in some Asiatic missionary fields, are a loyal and enthusiastic company, well organized for work, and represented by three alumnæ sitting in the Board of Trustees. Of late years their effective force has been augmented by the Students' Aid Society, composed of both graduates and non-graduates, which collects and disburses funds for aid to needy students of ability. This provision has always been generously made by the College and its friends, and some of its ablest graduates owe their training to the democratic and eagerly helpful spirit of their wealthier college associates. Since 1876, when the local associations of Vassar alumnæ appeared as pioneers in the hosts of similar associations, nearly $100,000 has been added through these societies to the College resources. Even more helpful is the tribute now annually rendered through the bright groups of earnest, well-trained young girls whom mothers, sisters, and friends loyally bring forward for the annual examinations.

With all these elements of strength, the College nevertheless is honestly and frankly poor, recognizing new needs involved in each advance, each year more opportunities for educational enlargement than available funds will meet. Its policy has always been conservative in respect to numbers. Vassar has been foremost in thoughtfully weighing the mission of the "small college" to the twentieth century. The significance of the higher degrees was early recognized by her Faculty, who named formal requirements for the A.M. degree during her first decade. These have proved the corner-stone of a strong breakwater against the floods of empty academic titles which American colleges used to pour forth annually. A large proportion of Vassar women have done graduate work of high order by no means comprehended in the degrees which they have claimed. Reverence for the essence of sound learning has

[1] Articles in this series will be found in The Outlook of June 23, July 7, July 28, and August 4, on Bryn Mawr, Women at Chicago University, Wellesley, and Smith, respectively.

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steadfastly withheld the College from decorating its catalogue with showy optional courses, from attempting university work with college appliances. It has counseled its graduates, frankly whenever their aims could be better fulfilled in university departments than in the libraries and laboratories of Alma Mater. Whatever of quick prestige may have been lost by this honesty has been outweighed by the respect of those who clearly distinguish between education for knowledge and education for power. The refluent tide of German influence now so marked in America has resulted in much real stimulus; but it has also caused much barren amalgamation between unripe minds and ambitious methods. To-day, in the awarding of competitive fellowships, the appointment of instructors, the meeting of special demands, one too often faces a painful disproportion between the academic honors and the available mental equipment of prominent candidates. The business sense of *quid pro quo* in its founder stamped itself so indelibly on Vassar College that its daughters have seldom failed to *do* in proportion as they *knew*. Education has seemed to them a trust fund to bring back generous usury for the benefit of mankind. This feeling, conscious or unconscious, has made them philosophical home-makers, philanthropists, students of economics, physicians, journalists, teachers, organizers. Authors, artists, musicians, there are among them, but not many. Probably there has been too much of struggle for the representative of the new education to perfect her æsthetic sense, or to accumulate the mental force which might warrant creative effort. Vassar women were long the targets of captious criticism from both radical and conservative camps; their ambitions were long curbed by sex-distinctions, so their active work inevitably met practical issues. To enumerate forms of this work is to epitomize educational warfare, to revive many "unüberwundene Standpünkte" in social evolution. A dozen of our largest cities could name Vassar women who have made new local standards of secondary education—some who have even brought mental and moral discipline into fashionable schools. The sentimental cry of "sex in education" was checked by the health statistics gathered from and by college women under the leadership of one Vassar alumna whose happy nursery has become an inspiration to scientific observers of the child-mind. The woman whose pluck and ability opened for women the great opportunities of the Massachusetts Institute of Technology has also borne a chief part in formulating the new science of the home—œkology. The Rumford Kitchen and Ideal Workingmen's Home of the Columbian Fair, the New England Kitchen of New York and Boston, the dietary reform effected for twenty-five hundred patients in the Insane Hospital of Kankakee, Ill.—these justify Bacon's immortal dictum, "The end of philosophy is fruit." To the same end speaks the fine Alumnæ Gymnasium at Vassar, the first building given by the graduates; also the original work with problems of domestic service accomplished by Lucy Maynard Salmon, Professor of History and Political Economy. In lines of scholarly achievement it would be pleasant to head an honor-roll with the work performed by Miss Mary L. Avery in the preparation of the Century Dictionary; by Miss Laura J. Wylie, whose published thesis, "Studies in the Evolution of English Criticism," is the literary first-fruits of woman's study in the graduate departments of Yale; with the brilliant literary studies of Professor Mary A. Jordan, of Miss Heloise Hersey, and Miss Helen Dawes Brown, and the beautiful presentation of "Antigone" directed by Professor Abby Leach in May, 1893.

It is praise and not criticism to claim that the noblest work of the College has been done outside its own territory. Public spirit has made its alumnæ active in building up other institutions, notably Smith and Barnard; in opening to women facilities at Yale, Harvard, Columbia, and the University of Pennsylvania; in promoting the growth of the Archæological School, the Biological Laboratory at Wood's Holl, and the unique plans of Pratt Institute. They have been tireless workers in the Association of Collegiate Alumnæ, and may claim their full share of its achievements in clarifying college standards, gaining unity of interests, and, within later years, winning privileges for women in strongholds of German conservatism.

It has frequently been questioned within the past decade whether the "all-round woman" is worth as much to the educational world as the scholar of special and specially trained powers. Both have their mission. Vassar's daughters do not undervalue the one species because their Alma Mater has thus far wrought most powerfully through the other. Perhaps the women's colleges have, up to the present time, accomplished as much by their diversities as by their common ideal. There is less to be gained by defending any theory of intellectual culture than by zealously bestowing thought, strength, and money to enable the woman of the future to make freest choice along the lines of her individual ability.

A Little Talk about Amateur Singing

By Julia Orr Ludlow

The average American to-day knows more of music than he did twenty years ago, and only those who have worked for years under the guidance of the best masters feel like playing for others not within the innermost circle of admiring friends. But, alas! the case seems to be quite reversed in singing. How often have we made one of a band of unhappy but smiling victims, forced to listen to some otherwise charming girl, who, after perhaps not more than one quarter's lessons, tries to entertain a room full of company, totally unconscious of her cruelty! It would certainly be unreasonable for a small boy, on entering a gymnasium and seeing the trainer lift hundreds of pounds or perform some difficult trapeze feat, to attempt the same thing without waiting for time to strengthen the muscles and tone the nerves to a state of endurance necessary to the perfect athlete. Of course the inevitable result would be injury, which months and even years might not overcome. Is it not equally unreasonable to suppose that vocal chords unused to a high tension can stand the same strain as those strengthened by years of practice? Or, how can we expect that lungs unused to expansion to their fullest extent can supply the steady column of air so necessary to good singing? It is an impossibility. Nothing but harm can come from fo cing, for it is against Nature's methods. It takes time to gain control. We must first learn to handle our instrument and become thoroughly conversant with its possibilities before we have a right to use it to any extent. We must break our colt before we drive it.

A partially trained voice is at times most beautiful, but is lamentably at the mercy of circumstances. A slight cold; a close room; a little nervousness—what horrible visions of failure they conjure up! But look at the experienced artist. He is also mortal, but he has learned to cover up little defects; knows just what his voice will and will not do, and so makes himself master of the situation.

Singing should be perfectly natural, but we are constantly straining after effects, and trying to make our untutored voices perform feats which only years can accomplish. Some little unpretentious ballad in our mother tongue sung to friends, who enjoy it for the singer's sake as well as the song's, may give ever so much pleasure; but a German, French, or Italian masterpiece sung in the foreign tongue, unless rendered with such consummate skill that the music alone brings out the composer's thought, might much better be played on a violin. By all means study the works of the masters, but do not try to interpret them for others until you can handle your voice at will.

Another thing to keep in mind is that a good voice and a correct ear are not the only necessary attributes of the successful singer. Schumann says: "The most important thing for a musician is to cultivate his inner sense"—that indescribable something which compels others to feel what you feel. The artist must have it, or who will buy his bits of canvas and patches of color? The writer must have it, or who will wade through his effusions? The speaker must have it, or his audience will be gathering the fleecy coats from the occupants of far distant pastures instead of

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his gems of thought. The pianist must have it, or his music will simply act as a stimulus to conversation. Alas, then, for the singer who has it not! He may as well use a speaking-trumpet to address his hearers, or turn the crank of a phonograph. When you tingle all over with the feeling of the song, are swayed by it, lifted out of yourself—then, and not until then, are you singing. If you are only making certain sounds according to the directions of your singing-master, you are wasting your breath.

Many people have this real musical gift, but it is latent and waits to be developed; therefore, my plea is for more cultivation among amateur singers. Why should you not work as industriously as those who play the piano? If people will listen to your voice uncultivated, why should you stop there and never develop the grander possibilities within reach?

Some one says, "It is strange that nearly all the world's greatest men have grown out of poverty; and in no case is this more true than in the lives of great musicians. Genius seems like some plant that cannot flourish upon rich soil, but matures to beauty and perfection in the bleakest air and when it is least cared for."

Should it be so? Can we not, from pure love of the art and desire to give pleasure to others, attain the greatest perfection we are capable of, without the grinding pressure of necessity? Rather let us say, with Miss Havergal:

Sing that your song may gladden;
Sing like the happy rills,
Leaping in sparkling blessing
Fresh from the breezy hills.

. . . . . .

Sing on in grateful gladness!
Rejoice in this good thing
Which the Lord thy God hath given thee,
The happy power to sing.

The Vacation Fund

The unusual heat of this summer, following as it did a winter, in many cases a year, of unusual suffering and anxiety among working-girls, has made this fund an absolute necessity if life was to be lived with the smallest degree of hope. So long as the working-girl knows that she has a friend, she keeps her hope and a fragment of her courage. Hopelessness can never come to the girl, no matter how small her wages, who has had two weeks in the country because there were men and women interested enough in her, friends strong enough, to make sacrifices that she might for two weeks know the full bliss of leisure under conditions of plenty and beauty.

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This story is told of an old Quaker who opposed the introduction of an organ into the meeting-house. One day he surprised one of the collectors, giving him a large contribution to the organ fund. The collector expressed surprise. "My son," said the Quaker, with a suspicion of a twinkle in his serious eyes, "if thee *will* worship the Lord by machinery, I would like thee to have a first-rate instrument."

The Mystery of the Lockman Granary

By William Murray Graydon

In Two Parts—I.

Early one June morning Mr. Lockman came tardily into the big kitchen where his family were at breakfast. There was an ugly frown on his face, and he sat down in his chair with a crash that shook the floor.

"What's the matter, John?" his wife anxiously inquired.

"Matter enough!" was the farmer's angry reply. "It's the same old story. The granary has been robbed again."

Mart and Van, the sixteen-year-old twins, looked up eagerly, and Tucker Green, the hired man, held a forkful of ham suspended between mouth and plate.

"Are you sure this time, father?" Van asked, hesitatingly.

It was a natural question, for heretofore the only evidence of theft had been the farmer's assertions that the contents of the grain-bins were unaccountably shrinking. The boys and Tucker Green had always doubted, and not without good reason.

"Was I ever anything but sure?" demanded Mr. Lockman, in a sharp tone that made Van wince. "But if you want proof, I've got it. How many empty sacks were lying on the granary floor last evening? I told you to count them."

"Eleven," replied Van. "I'm sure of it."

"Well, there are nine there now, and there's a big hole in the oats and wheat. Two bushels of each gone."

"You don't say so!" exclaimed Tucker Green. "That's plain enough, anyway. I'll bet you found one of the doors open. Was there any grain lying about outside?"

"Not a scrap," said the farmer. "The upper barn door was hooked as usual, and the lower ones were all locked."

"Then how did the thief get in?" asked Mart. "It's the queerest thing I ever heard of."

"I don't pretend to account for it," answered his father, "but it's got to be stopped, that's certain."

"I'd like to pepper the rascal with a load of shot," said Tucker Green. "He's a clever fellow, whoever he is."

"He's been stealing for some time," added Mr. Lockman, "and evidently to sell. His own bags have run out, and now he's begun on mine."

"Why don't you buy a lock for the granary, John?" suggested his wife.

"That's just what I'm going to do," he replied. "I'll get the biggest and strongest I can find."

Having made up his mind, the farmer acted promptly. After breakfast he drove to town, and three hours later he was back with a ponderous brass lock that was warranted to resist tampering. He at once adjusted it to the granary door, and took personal charge of the key.

Nearly a week went by, and then the lock was found broken. The granary door was ajar, and two bags and four bushels of grain were missing.

The farmer was equally angry at the lock-manufacturer and the daring thief. He bought another and more expensive lock, and in three days that also was broken and the granary again robbed.

The apparent impossibility of going in and out of the barn through locked doors deepened the mystery. The robber or robbers left not the slightest clue behind.

"I'm sure I don't know who it could be," said Mrs. Lockman at the dinner-table that day. "No dishonest people live in the neighborhood."

"None but Jake Bagley," corrected Mart. "You know we caught him stealing our corn last fall."

The lad referred to an old man who lived a mile away on the mountain-side and owned a stony bit of land and a broken-down horse and wagon.

"It can't be Jake Bagley," said Mr. Lockman. "He's too stupid and dull-witted. This is the work of a sharp and experienced thief. I haven't much doubt that the fellow belongs in town."

"That's just my belief, John," said Mrs. Lockman. "It's a pity we can't catch him."

"It's more than a pity," declared her husband. "At

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this rate we'll land in the poorhouse. I've lost fifty bushels of grain in a month. It can't go on any longer."

"What will you do next, father?" asked Van.

"Get a detective up from town," was the reply, "or else rig a burglar-alarm between the house and barn."

Tucker Green had listened keenly to the conversation without taking any part in it. He was a tall, lanky man of about thirty, with a shrewd, good-humored face, and sandy hair and mustache.

Now he pushed his chair back and crossed his long legs.

"Detectives are expensive articles," he said, abruptly, "and they don't generally detect, anyway. Burglar-alarms cost money, too."

"I know it," admitted the farmer, "but what else can I do?"

"You ain't mentioned the easiest way of ketchin' the thief," Tucker went on. "Why not keep watch for him at nights?"

Sure enough, this simple plan had not occurred to the farmer. The more he thought of it, the better he liked it.

"Mart and I will sleep in the granary," exclaimed Van. "Do let us!"

"Well, you may try it," consented their father. "You'll have to divide the sleeping and watching between you, for I'll expect you to do your regular work in daytime."

"But the boys may get hurt," objected Mrs. Lockman. "I know I won't sleep a wink at night, John."

"Nonsense!" said her husband. "There won't be any danger, and I'll tell you why. They can bolt the granary door on the inside, and I'm going to run a line from that little window at the back end straight to our bedroom. I'll have it connect with a bell tied to the bedpost, and if the robber tries to enter the granary all the boys need do is to pull the line. I'll waken Tucker, and we'll rush out."

This plan allayed Mrs. Lockman's fears, and it was warmly commended by Tucker Green. The line and bell were rigged up at once, and Mr. Lockman increased the boys' zeal by the promise of a ducking-gun before fall in case they should succeed in trapping the grain-thief.

They started in that night, sleeping by turns on the granary floor. For a week they kept up the vigil without result, and then they ventured to spend a night in the house.

Strange to say, at least eight bushels of grain were missing the next morning, though no bags were taken.

Mr. Lockman regarded this as accidental, and that night he sent Mart and Van back to the granary. This time they watched for two weeks without intermission. Again they slept a night in the house, and again a robbery was discovered the following morning.

The farmer declared that the boys must have habitually made noise enough to betray their presence in the granary, so he and Tucker Green slept there for a week.

Another robbery occurred on the night that they left off, and, as a last resort, they watched for three nights in a corner of the orchard.

This failing, they stopped altogether, and two nights later more grain was taken.

It was now certain that the thief had known exactly what nights the granary was left unguarded. It was a puzzling mystery, and the farmer was at his wits' end to know what to do next.

"It looks as though the rascal lived in the neighborhood after all," he said. "What do you think, Tucker?"

"That's my belief," was the reply. "I reckon these boys have talked outside an' let it be known when a watch was kept."

But Mart and Van indignantly denied Tucker Green's accusation, and Mr. Lockman was disposed to believe them.

"It's no use to try to ferret the thing out," he decided. "It'll only waste time. We're in the middle of harvest now, and you boys can keep on sleeping in the granary for a week or two to save what grain is left. Then I'll go to town and buy an electric burglar-alarm, cost what it may."

Tucker Green approved this plan, and the boys were more than willing to resume guard-duty. They had a lingering hope that the ducking-gun might yet be theirs.

On the adjoining farm lived Ike Tarbell, a keen-witted lad of seventeen. He was intimate with Mart and Van, and he was the only outsider who knew all the particulars of the thieving.

Two or three days after the boys had taken up their sleeping quarters in the granary again, Ike came over at noon to borrow a crowbar. Of course he asked the latest news, and after hearing it he perched himself on the fence and rubbed his head for a moment.

"If you're only watching to save the grain," he said finally, "why, it's all right. But you needn't expect the thief to come around while you're there."

"He might," replied Van. "You see, we're keeping it dark this time."

"So you did before," said Ike, laughing. "Say, where does Tucker Green sleep? Wasn't he a tramp or something?"

"He has a room over the wagon-shed," answered Mart, a little indignantly, "and he isn't a tramp, either. Anyway, he was looking for work when we got him last winter. He's from up near Boston."

"Father would trust Tucker Green with anything," added Van. "He's steady and honest."

"Oh, of course he couldn't be the thief," said Ike. "I didn't mean that: why would he steal bushels of grain? and where would he hide it all? Only, it's just this. The fellow, whoever he is, knows the ropes.'"

Mart and Van nodded a silent assent.

"If you fellows are willing," pursued Ike, "I'll put you on to a little trick that may catch the rascal and earn you the gun. It's not sure, mind you, but it's worth the trying."

The boys were more than willing, and Ike hastily unfolded his plan.

Sending a Message

It seems hardly possible that any grown-up person who lives where the telegraph is known should not know how to send a telegram. Yet to some people who ought to know how to send a telegram it is always a tremendous undertaking, a great and mysterious process. The "Youth's Companion" told the story recently of a woman who wrote out her message in a telegraph office and asked for an envelope, explaining that the message she received came in an envelope. She looked upon the telegram as some form of letter.

Write the message in as few words as possible; each word costs money. A telegraphic message always sounds abrupt, but, for that matter, any movement done to accomplish a purpose quickly rather than gracefully is abrupt. When a message is received, it is always best to keep the messenger until you know whether you wish to send a return message. This often saves time and anxiety.

Brave Boys

Out on Long Island three boys were picking cherries. One fell out of the tree and broke his hip. The other two, after sending a man for an ambulance, put their companion into a wagon and drew it more than a mile in the hot sun until they met the ambulance. Over in New Jersey, near the tracks of many railroads, two boys were picking up the loose coal that dropped from the engines. They were so busy that they did not notice that an engine had been attached to the cars until one of the boys had been run over, the train backing up suddenly while he was stooping. His companion lifted him upon his back and carried him over half a mile until he reached the station. He was so exhausted that he fainted when his companion was taken away to the hospital.

Just rough, ragged, careless boys, but so often brave and true!

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For the Little People

A Satisfactory Solution

By Estelle M. Hart

"How many are a half of five?"
The teacher asked of tiny Ted.
Poor Teddy searched his little brain,
But not a thought was in his head.

"If you had five red apples sweet,
And half you gave to brother Ben
And half to little baby Nell,
How many would they each have then?"

"I'd give Ben two," the laddie said,
With solemn musing in his eyes,
"And two of them to little Nell"—
And Teddy looked profoundly wise.

"But how about the other one?"
The laddie said, with accents sweet,
And sudden longing in his eyes:
"I guess that one I'd better eat!"

"Freshman"

By Jennie Brooks

She was a little bit of a gray cat, with five brothers and sisters, named respectively "Sophomore," "Junior," "Senior," "Elizabeth Eliza," and "Solomon John." "By these presents" you will know that they were all born in a classic old college town. Their lineage was distinguished, bearing in it the names of eminent theologians, historians, writers of fiction, and the far-famed family of the "Peterkins," of which witness in this generation "Elizabeth Eliza" and "Solomon John." The mother of this little family was named Miss Crowe, after a certain wise principal in a school—well, we won't say where.

However, when Miss Crowe found thrust upon her the above-mentioned classes, though only one pupil in each, she was promptly dubbed "Mrs. Teazle," as more compatible with her dignity. While her kittens were very young, Mrs. Teazle gave them fairly good care; but when they tumbled out of the basket where they had been snugly cuddled for weeks, and came, a lot of fluffy gray balls, staggering over the grass at her heels, the little mamma was simply frightened out of all reason. Lifting first one foot and then another, stepping over and around them, she basely fled to a tree, where she surveyed with indifference the dismay of the kittens. Following the fashion of Mrs. Teazle, each little cat proudly and invariably carried her bit of a tail aloft triumphantly, conscious of high birth and the bluest of blue blood, and by this sign Mrs. "T." and all Mrs. "T.'s" family were known through the length of the land. Not until four of Mrs. Teazle's children had been given away could she be persuaded to resume the care of any of them; but, after that, "Freshman" and "Solomon John" received her motherly attention and love, with only an occasional brief vacation of a few days. "Solomon John" was of a melancholy disposition, and when "Freshman" pranced after grasshoppers and make-believe mice, he merely looked on dismally, as though nothing was worth while; and finally he concluded that even breathing was too much force expended for too little gain, and, bidding good-by to "Freshman," he departed to another (cat) country.

Freshman was lonely after this sad event, for though Solomon John certainly had been discouraging to live with, still he was at least an audience, and some one to cling to when Mrs. Teazle was on her travels; and so, one sunny afternoon when the children to whom she belonged were taking their nap, Freshman decided to enlarge her acquaintance and her ideas of the world in general, and perhaps—who knows?—find a trace of her errant mamma. She picked her way daintily through the long grass, crept fearfully down the terrace and across the country road, turning into a green lane, where she walked on and on, occasionally frolicking with the yellow butterflies that were tilting on the dandelions, or giving the grasshoppers a playful pat, until she reached the bars of a gate where the lane ended. Climbing carefully over the lowest one, Freshman found herself in a desolate spot, for the house in this yard was empty, with the weeds and grass rioting everywhere. She mewed unhappily a while, and then curled herself up on the long porch running along the back of the house, to rest and wonder what she would do next. She was just dropping away into a catnap, when around the house came a most curious object—a something big and gray and fluffy, and this something also had a tail—a tail held straight up in the air! It was, it surely *must* be, her mother! In little quick springs kitty reached the side of this object. "How big she looks," thought kitty, "and what's the matter with her mouth?" In place of nice long whiskers and a soft pink nose, there was a sharp beak from which issued angry and outraged "cluck, clucks," as if she was trying to say, "What do you mean by this? I'm an old respectable *hen*, and haven't any time to fool around with saucy creatures like you!" But Freshman walked round and round her, purring delightedly, feeling sure some curious and unaccountable change had taken place, for, though her face was different and her manner not courteous, not even civil, still she was gray and soft and downy, just like her own mamma, and the way she carried her tail identified her anyway; so kitty decided that it was all part of a play, and frisked gayly around the astonished hen, giving her delighted pats from which Madam Hen dodged vainly. Where she went kitty followed, rearing herself on her hind paws to fall gleefully on the head of the unhappy hen as she stooped for a morsel to eat. Then with a rush the hen essayed to jump on Freshman literally, who danced sidewise and grabbed at the tail of the hen as she went cackling past. To say the old hen didn't like it one bit was to put it mildly. She wasn't used to cats, or even kittens, and "she didn't like 'em, anyway;" and though kitty followed her around all the afternoon, as she stalked about in high dudgeon, she never dreamed she was being taken for her mamma.

When the shadows were long on the grass, the hen started for home, kitty trotting by her side. Down the lane again still further away from home, and over a high fence (kitty crept under); and when the hen came to the ground inside the barnyard, her devoted little friend awaited her, which was more than the harassed fowl could bear, and with screeches of rage and fear she scuttled over the ground, with Freshman in mad pursuit, and the men who were milking cheering on the race with shouts of laughter. Then one of them grabbed up Miss Kitty, saying, "Why, this is Sydney's kitten, and she belongs to Mrs. Teazle, who lives at the T——'s. Look at her *tail!*" And so Sydney's kitten was carried home, to find her real mother returned from her travels, and ready with a gentle cuff for truant kittens. But to this day little Miss Freshman looks with wondering eyes at her mamma, momentarily expecting her to be transformed into the marvelous creature she had such a glorious time with on that eventful afternoon.

Outovplace

There's a very strange country called Outovplace
(I've been there quite often, have you?)
Where the people can't find the things they want,
And hardly know what to do.

If a boy's in a hurry, and wants his cap,
Or a basin to wash his face,
He never can find that on its nail,
Or this in its proper place.

His shoe hides far away under the lounge;
His handkerchief's gone astray;
Oh, how can a boy get off to school,
If he's always bothered this way?

Oh, a very queer country is Outovplace—
(Did you say you had been there?)
Then you've seen, like me, a slate on the floor
And a book upon the stair.

You think they are easy to find, at least!
Oh, yes! if they would but stay
Just there till they're wanted; but then they don't;
Alas! that isn't the way.

When a boy wants his hat, he sees his ball,
As plain as ever can be;
But when he has time for a game, not a sign
Of bat or of ball finds he.

Sometimes a good man is just off to the train
(That is, it is time to go),
And he can't put his hand on his Sunday hat!
It surely must vex him, I know.

If somebody wants to drive a nail,
It's "Where is the hammer, my dear?"
And so it goes, week in, week out,
And truly all the year.

How 'twould gladden the women of Outovplace,
If the boys and girls themselves
Should wake up some morning determined quite
To use hooks, closets, and shelves!

—*Selected.*

The Wise Bumblebee

The honey in the red-clover blossom is the sweetest and best of all honey, yet it is never to be found on the table. Why? It is—so a newspaper writer on popular science says—because the tube of the red clover is so deep and small that the bee cannot reach the honey stored at the base of the tube. The bee knows this, and if you will think a moment you will remember that you never saw a honey-bee, either wild or a hive-dweller, on a red-clover blossom. These wise and busy insects do not waste their time in efforts to obtain sweets that are beyond their reach. But the lumbering bumblebee levies tribute on every red-clover patch in his bailiwick. As smart as the honey-bee is, it has yet to learn a trick that is as old as the hills to its big and more stupid-seeming cousin. When the bumblebee lights on a head of red clover, he punctures a hole in the base of the corolla, and, thrusting in his proboscis, sucks out the nectar. Unfortunately, this big, clumsy bee is not much of a honey-maker. You might rob a score of bumblebee nests and not get a quarter of a pound of honey; and, besides, these nests are few and far between. Consequently we will have to wait until the hive-bee learns to drill into the blossom to get the nectar before we can have red-clover honey for our buckwheat cakes and waffles.

The City Boy

God help the boy who never sees
The butterflies, the birds, the bees,
Nor hears the music of the breeze
When zephyrs soft are blowing;
Who cannot in sweet comfort lie
Where clover-blooms are thick and high,
And hear the gentle murmur nigh
Of brooklets softly flowing.

God help the boy who does not know
Where all the woodland berries grow,
Who never sees the forest glow
When leaves are red and yellow;
Whose childish feet can never stray
Where Nature doth her charms display—
For such a hapless boy I say
God help the little fellow.

—*Chicago Journal.*

An exchange says that "the government of Belgium has ordered that all dogs who pay full fare on the railroad are to be received and treated as passengers." This shows great respect for the dogs; but perhaps a dog deserves it who can pay his railroad fare!

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The Life of Christ

IX.—Christ's Definition of His Mission[1]

By Lyman Abbott

John the Baptizer's courageous denunciation of the flagrant iniquity of Herod had led to his arrest and imprisonment, and this had removed the only danger which Jesus feared—the danger of an apparent rivalry between his ministry and that of John. He had already left the Jordan when it was reported that more were coming to his preaching and his baptism than to John's. Now that all danger of a possible denominational strife between the disciples of the two prophets was removed, he took up John the Baptist's message, and began to preach, "The kingdom of God is at hand." His preaching was very simple but very powerful. Perhaps it would be more correct to say very simple and therefore very powerful. He spoke to the common people in their vernacular, using illustrations drawn from their common life, yet never descending from the high plane of noble spiritual instruction. He used no arts of elocution or rhetoric; ordinarily sat when speaking; was not, therefore, a dramatic speaker. His addresses contain no eloquent passages such as a school-boy may declaim, nor are his sermons included among what are commonly called the great literary classics of ancient time. He was not scholastic—borrowed no power from the treasure-house of the past; nor hierarchical—he used not the power of a priestly class. His eloquence lay less in his method than in the contents of his message.

The world had reached its lowest ebb; government was despotic; labor enslaved; the common people hopelessly ignorant; the prophets had died out of Israel, and the scribes had taken their place. Public taxation was public robbery, and if one man, more fortunate than his fellows, managed to amass a little property, his only way of saving it was to bury it in the ground, and so keep it from the tax-gatherer. The common people lived in that hopelessness which is sometimes mistaken for content, and looked back to an imagined golden age because, except as faith in Old Testament prophecy inspired an otherwise seemingly groundless hope, they had no future to look forward to.

To this age and occasion Christ came with the extraordinary message that the kingdom of God was at hand. The nature of his preaching is illustrated by the one sermon of which we have a very brief report in the fourth chapter of Luke. He went into the synagogue of the village where his boyhood had been passed. His reputation as a reformer had preceded him from Judea, and he was invited to address the villagers from the sacred desk. The roll containing the book of Isaiah was handed to him; he turned to and read the following passage:

> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

"This promised year," he said to them, "has arrived. I am the Deliverer, and this is my mission. But you are mistaken if you think that this deliverance is coming only to Israel. The pagan as well as the Israelite shares in the love and is to receive the good gift of the heavenly Father." Race-prejudice was far greater in that day than it is in this, bad as it is now; and it was intensified by religion, which since Christ has done something to mitigate it. Christ, in attacking this prejudice, endeavored to avoid embittering it, by illustrating the catholicity of God's grace by familiar stories from Old Testament history; but the endeavor was vain. The people, who had at first listened with pleasure to the prophet's words, were filled with wrath at his implication that God is the God of the heathen as well as of the Jew; they rose in a body and would have killed him had he not escaped from their hands. Facing the mob with that grandeur which at times filled onlookers with awe, he passed through the angry throng and went his way.

We, in this nineteenth century, can hardly realize what it is to live without hope; with no expectation of a better future hereafter; under a despotism never to be lightened; under a taxation never to be other than spoliation; under a social system affording no chance for education or personal development. The American must go abroad to the peasantry of Russia or Egypt or India or China to get any conception of the mental and moral hopelessness of the common people in the Roman Empire, and especially in its provinces, in the first century. The message of Christ to this people was a message of hope: glad tidings to the poor—better opportunities, a larger distribution of wealth, more diffused and universal comfort; comfort to the broken-hearted—hope at the open grave, flowers for crape, and the smile of an anticipated meeting mingled with the tears of a present separation; deliverance to the captives—the breaking of the scepter of despotic authority, the translation of government from a military to an industrial and social organization, and the emancipation of industry itself, first from the bondage of slavery, then from the bondage of feudalism, finally from the bondage involved in the modern wages system; the recovering of sight to the blind—hospitals, asylums, charitable provisions of various kinds for the unfortunate, the weak, the incompetent—and recovering of sight to the mentally blind, in the establishment of universal systems of popular and public education; liberty to those that are bruised—the emancipation of body, soul, and spirit from all the bruising manacles which despotism has fastened upon humanity: this was the mission of Christ—the mission which he fulfilled while he lived; the mission which he left to his followers as their heritage; the mission which the Church has been, however imperfectly, fulfilling in the centuries which have rolled by since this sermon at Nazareth was preached.[1]

We cannot go behind Christ's own definition of his mission. Nor can we substitute therefor, subtract therefrom, nor add thereto, without wrong to him and to ourselves. He came, according to his own definition, not to form a church organization, though the church was to be the instrument for the execution of his work; not to establish a theological system, though truth was also to be the instrument of his work; but to establish the kingdom of righteousness and peace upon the earth, righteousness in place of injustice, peace in place of war; to establish the kingdom of God upon the earth, and that is the kingdom of liberty, of righteousness, and of peace. Nothing is true Christian theology which does not directly or indirectly help to fulfill this mission as Christ has defined it; and no society is a true Christian church, nor a part of the true Christian Church, which is not endeavoring to fulfill the mission which Christ in this first sermon declared to be his mission, and which, in his farewell words, after his resurrection, he gave to his disciples, following in his footsteps and inspired by his spirit, to fulfill.

His Church Affiliation

The following story is told by an exchange of a minister of the Episcopal Church traveling South, who met a citizen who claimed that he was also an Episcopalian:

"To what parish do you belong?"

"Don't know nuthin' 'bout any parish," was his answer.

"Well, to what diocese do you belong?" I inquired.

"There ain't nuthin' of that sort in this part of the country that I ever heard of," he replied.

"But who confirmed you?" said I.

"Nobody," he said.

"But didn't you tell me you were an Episcopalian?" I asked, in astonishment.

"Oh, yes," said the old man. "I'll tell ye how it is. Last spring I went down to New Orleans visitin', and while I was there I went ter church, and it happened ter be an Episcopalian one, and among other things I heard 'em say that they'd left undone them things they'd oughter done, and done them things they hadn't oughter done; and I said to myself, 'That's jest my fix, too;' and since then I've always considered myself an Episcopalian."

"Well," said I, as I shook the old man's hand, "if your ideas of an Episcopalian are correct, we are the largest denomination in the world."

[1] Bible Study Union Lesson No. 10. International Sunday-School Lesson, Fourth Quarter, No. 1. (October 7.) Luke iii., 18-20—iv., 14-31; John iv., 46-54

[1] For historic illustrations of the fulfillment of this mission see Dr. R. S. Storrs's "Historic Evidences of Christianity" and Charles S. Brace's "Gesta Christi."

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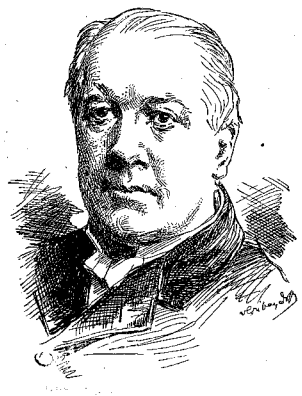


Dr. John Hall, President

Dr. W. C. Roberts, Secretary

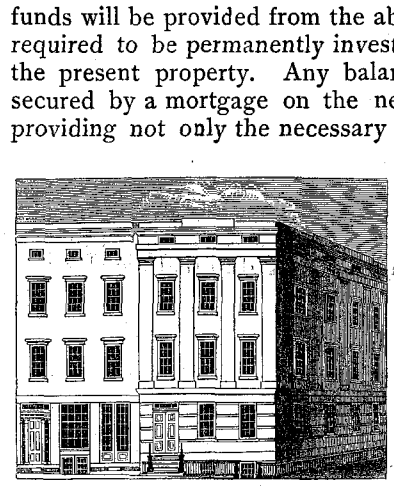
Mr. O. D. Eaton, Treasurer

The Officers of the Board of Home Missions

The New Presbyterian Building

FOLLOWING the fine structures erected by the Episcopalians and the Methodists, the new Presbyterian building, for the foundation of which excavations are now being made at Twentieth Street and Fifth Avenue, New York City, is to be even more noteworthy in size, appointment, and architecture. It will be twelve and a half stories high, and its general character, as seen in the accompanying cut, is that of an adapted Romanesque. The building material for the outside walls is a light Indiana limestone, but any stone would look well that realized such a superb design as this of Messrs. Rowe and Baker, of New York, the architects. Their most remarkable previous endeavor has been the United Charities Building on Twenty-second Street and Fourth Avenue. The proposed structure, however, shows much more of unity in design, and will be in every way more of an architectural adornment to the metropolis. There will be entrances on both streets. The first three floors will be used as shops and lofts, with the exception of the large space to the left of the Twentieth Street entrance, which is to become a chapel. The Presbyterian Boards will occupy the seventh and eighth floors, and the rest of the structure is specially designed for office-renting. The strong, simple lines of the exterior give the building a character which is too often lacking even in our most pretentious structures. Then, too, the rarely realized harmony between wall and cornice will be noticed by every one. This frieze effect is at once graceful yet massive, dignified, and with a complete absence of tawdry or meretricious adornment. But the most impressive feature of all is the high roof. It is indeed a satisfaction finally to see one of our great new buildings topped with something more than a mere covering. This tiled and divided roof gives added character, not only to the structure itself, but also to the two streets. On first beholding the chief city of America, the painful lack of effective roof-architecture immediately impresses a foreigner, perhaps fresh from picturesque Rotterdam or Rouen.

This new Presbyterian building represents also a wise business consideration. For the certainly sufficient reasons of overcrowding and lack of proper light, ventilation, and plumbing, it is absolutely necessary that the present otherwise pleasant quarters give way to something more suitable alike to convenience and to health. The work is ever-growing and the bureau-force becoming continually greater. Besides the Boards of Home and Foreign Missions, the Boards of Publication (headquarters in Philadelphia) and of Church Erection and the two great departments of Woman's Work also occupy the present house at Fifth Avenue and Twelfth Street. A new building would not only provide for all these agencies, but would bring in a large income from rentals. Instead, therefore, of rebuilding on the above property, the Boards acted on the advice of friends, and have purchased the property at Twentieth Street and Fifth Avenue, a half-mile further up, as likely to produce a larger rental-revenue. The legacies of Mrs. Robert L. Stuart, amounting to over half a million dollars, were used to pay the greater part of the price of the new property, as it was definitely known that Mrs. Stuart desired her gifts to be for the most part retained as a permanent investment. The Boards wish it to be distinctly understood that not one penny of the sums given to their current work will be diverted to this project. All funds will be provided from the above legacies, from funds required to be permanently invested, and from the sale of the present property. Any balance above this will be secured by a mortgage on the new property, the rentals providing not only the necessary interest, but also a sinking fund to extinguish the principal, thenceforward returning an actual revenue.



The Old Building (Centre Street)

The Presbyterian Missions had their first office in a small room in the old Brick Church Chapel, but there was soon need of having quarters of their own. Money was therefore raised and a lot bought at the corner of Centre and Reade Streets, on which a three-story stone and brick building was erected. It continued unchanged until 1888, when the Boards moved to Fifth Avenue and Twelfth Street. The total cost of the Centre Street house was about $25,000. From the "Foreign Missionary" of September, 1863, we have obtained a cut of the old structure. Both houses were eventually occupied. The contrast between this illustration and that of the proposed new building is an interesting one, showing the development of thirty years.

The present offices of the Boards of Home and Foreign Missions of the Presbyterian Church are at No. 53 Fifth Avenue, on the corner of Twelfth Street—a remarkably fine old mansion, the home of the late James Lenox. It is one of the historic houses of New York. Now that it is no longer a private dwelling, many sightseers are attracted by its Gothic architecture to visit its wide halls, its carved woodwork and high wainscoting, its two-storied library and picture-gallery.

From 1719, when the first recorded grant of money was made to the First Presbyterian congregation of New York to enable it to support the Gospel, to the present day, when nearly a million a year is received from churches, missionary societies, Sunday-schools, permanent and trust funds, legacies, and gifts, the history of Presbyterian Home Missions is indeed an interesting one. In 1789 the General Assembly of the Presbyterian Church was organized, and in 1812, to help furnish an adequate supply of ministers, Hamilton College was established at Clinton, N. Y. Of

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its nearly twenty-five hundred graduates, almost one-third have entered the ministry. Some years later the Theological Seminary at Auburn, N. Y., was started. In 1826 the American Home Missionary Society was formed.

Home missionaries are either synodical missionaries, pastors-at-large, ministers of dependent churches, helpers, or mission teachers. The number of ministers employed by the Board is over eighteen hundred. The work aids feeble churches to support their ministers, maintains mission schools among the Indians, Alaskans, Mexicans, Mormons, and the "poor whites" of the South, and provides missionaries in new regions and in communities of foreigners. This last is an increasingly important problem. Our foreign population numbers about 10,000,000, with an average annual immigration of half a million, representing over ninety nationalities. Half of all the foreign population dwell in cities, and hold the balance of power there. Hence, since one-third of our entire population is urban, city evangelization is becoming more and more a serious problem. Fifty years ago only one person in every eight lived in the city. On the other hand, the condition of the rural churches is a depressing one. A country pastor writes:

The New Presbyterian Building

> Our more active young people, now away in school and college, will soon be among us for their summer vacation. But their stay is short, and soon even their visits will end. I could wish the large churches appreciated the contributions to *their* strength which so impoverish us in the lonely missionary fields. Our struggle is for bare existence, with no prospect of ever being strong again.

The Board of Home Missions consists of ten clergymen and eleven laymen. They are elected by the General Assembly, and divided into three classes, each of which serves three years. They are not compensated for their services. The Secretaries and the Treasurer are not Board members, but are elected by it and constitute its executive officers. The members of the Board are: to 1895, the Rev. Drs. Hastings, Thompson, and Ramsey, and Messrs. John Crosby Brown, Ivison, Aikman, and Henderson. To 1896 the members are: the Rev. Drs. Nelson, Ludlow, and Spining, and Messrs. John S. Kennedy, John E. Parsons, Henry E. Howland, and Charles S. Green. To 1897: the Rev. Drs. John Hall and John W. Teal, the Rev. Messrs. Stuart Dodge and Lyman Allen, and Messrs. Lockwood, Meigs, and Southard. The officers are: the Rev. John Hall, D.D., President; the Rev. William C. Roberts, D.D., and the Rev. D. J. McMillan, D.D., Corresponding Secretaries; Mr. O. D. Eaton, Treasurer; Mr. Oscar E. Boyd, Recording Secretary; the Rev. George F. McAfee, Superintendent of School Work; and the Rev. Thornton B. Penfield, Secretary of Young People's Department.

In the general mission field the Presbyterian Board of Foreign Missions has borne no inconsiderable part, as its work in Syria, Africa, Persia, Siam, China, Korea, Japan, Central and South America, among the North American Indians, and among the Chinese and Japanese in America well shows. At the present time, in view of the war, special interest naturally attaches to the missionaries in China and Japan and Korea, of whom the Presbyterians have 159 in the first, in the second 28, and 59 in the third country. There is much to fear for their safety. The natives, especially of Korea, are likely to hold foreigners responsible for both the earlier rebellion and the present war. This state of affairs has naturally much increased the Board's correspondence with its missionaries, with whom it has also been in cable communication.

A review of the half-century's work of the Presbyterian Board of Foreign Missions brings out some impressive figures. In 1844 there were 29 missions and stations, now there are 132; then there were 32 ministers, now 612; then there were 48 lay missionaries (American and native), now over 1,700; then there were 41 communicants, now 30,000; then 513 scholars, now 30,000; then the receipts were $77,000, now they are nearly $850,000.

The members of the Board of Foreign Missions are, for 1892–5, the Rev. Drs. Paxton, Wells, Shaw, and Gregg, and Messrs. Booth, Kingsley, and Maitland; for 1893–6,

Dr. John D. Wells, President

Dr. F. F. Ellinwood, Secretary

Mr. William Dulles, Jr., Treasurer

The Officers of the Board of Foreign Missions

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the Rev. Drs. Alexander, Kerr, and Duffield, Messrs. Ide, Van Norden, McWilliams, and Underwood; for 1894–7, the Rev. Drs. Booth, Richards, Davies, and Fox, Messrs. Wells, Coe, and James. The officers of the Board are: The Rev. John D. Wells, D.D., President; Mr. William A. Booth, Vice-President; the Rev. F. F. Ellinwood, D.D., the Rev. John Gillespie, D.D., and Mr. Robert E. Speer, Secretaries; the Rev. Benjamin Labaree, D.D., Recording Secretary; Mr. William Dulles, Jr., Treasurer; the Rev. John C. Lowrie, D.D., Secretary Emeritus; and the Rev. Thomas Marshall, D.D., Field Secretary. As in the Home Board, so here the Secretaries and the Treasurer of the Foreign Board constitute its executive officers, and have in charge its active management and directorship.

The periodical literature of both Boards consists of a consolidated magazine entitled "The Church at Home and Abroad." The Woman's Committee of one Board has maintained the "Home Mission Monthly," and the Woman's Board of Foreign Missions has established "Over Sea and Land," a mission monthly for young folks.

Religious Services at Sea

By the Rev. A. H. Bradford, D.D.

On almost if not quite all ocean steamers Sunday has a distinct observance. On all English steamers services are held according to a prescribed form, and the games always in progress at other times in "the smoke-room" cease. The only formal recognition of the day that I recall on German steamers is the playing of some beautiful hymn in the saloon at seven o'clock in the morning. It is surely a very beautiful way of beginning the day. But, so far as I was able to see, that was the only recognition which the day had. Everything else went on as usual. But on the English steamers in the morning at half-past ten there is always divine service, whether there is a sermon or not, and how the service is rendered usually depends on the Captain, who usually conducts it. Now and then that duty is taken by the Purser instead. If the one who leads is evidently reverent and earnest, few services surpass in interest those at sea. But when they are conducted by men whose characters are known to be bad, nothing can be more repellent. No one can have heard Captain Parsell, of the Majestic, read the lessons and prayers without a consciousness that there was in progress real and not merely formal worship. The same is true of Captain Murray, of the Alaska, and Captain Smith, of the Britannic. Now and then ministers traveling are invited to take part. I remember one service on the Majestic at which Captain Parsell presided, and in which the lessons were read by the Rev. Dr. Arthur Brooks, of New York, the prayers by a rector from Philadelphia, and the sermon preached by Dr. Alexander McKenzie, of Cambridge. On the Cunard Line I have never known any large part to be taken by ministers, but am assured that they often do. On a recent voyage, Bishop Leonard, of Ohio, and several other Episcopalians, besides ministers of other denominations, were present, but the Captain kept all the service in his own hands, when it would have been rendered vastly better by some of the many ministers on board. But probably the most significant and enjoyable meetings are usually the impromptu song-services in the evenings, when almost all on board in some way show their interest and their religious training.

We hear much about the gambling and drinking on ocean steamers, and there is reason for the condemnation. But there is another side to life at sea. The church services are always, on the English steamers, well attended, and even anticipated with pleasure, and both the way in which they are conducted and the way in which they are participated in shows that they are more than formal. Some of the best sermons the writer has ever heard have been at sea, from such men as Dr. J. W. Brown, of St. Thomas's, New York; Dr. McVicar, of Philadelphia; Dr. N. G. Clark, of Boston, and Dr. McKenzie, of Cambridge. The English-speaking people are deeply religious; and wherever English-speaking people go they carry with them their reverence for God and for his holy day.

The only part of the observance of Sunday on English steamers that I am disposed to criticise is the apparent neglect to provide any service for either second-class passengers or for the steerage. They often hunger for it quite as much as the first-class passengers, but I believe that they seldom have provision made for them, except by volunteers from among ministers who happen to be on board.

Gleanings

—It is reported as probable that the Rev. Dr. Talmage will preach in this city in Madison Square Garden after his return from abroad.

—The Rev. J. C. Long, D.D., Professor of Church History in Crozer (Baptist) Theological Seminary, died at Charlottesville, Va., on August 6.

—The church doors in England have been opened to bicyclists. The Anglican rector at Hatfield has provided special seats for their use, with the proper equipment of prayer and hymn books. Ample arrangements are to be made for the machines, which are to be kept under lock and key, so that the riders may not be disturbed in their devotions. This invitation is posted at all the neighboring inns.

—To the list of colleges which support missionaries should be added the names of Wesleyan University (Delaware, O.), which for the past six years supported the Rev. Mr. Mansell, an alumnus of the institution, now President of the Methodist Episcopal College at Lucknow, India; and De Pauw University of Greensville, Ind., the students of which support a graduate who is now Vice-President of the Lucknow College.

—The Rev. George T. Rider, a well-known clergyman and writer, died August 4 at his home in Brooklyn. He was educated at Trinity College and at the General Theological Seminary in New York. For a number of years he was Principal of the College Hill Seminary for girls at Poughkeepsie, N. Y., after he resigned his charge at Canandaigua, N. Y., where he was rector. Of late years he had been devoted to literary work.

—The Rev. E. P. Blodgett, of Greenwich, Mass., said to be the oldest pastor in point of service in the United States, with one exception, preached his farewell sermon to his congregation two or three Sundays ago. He has been pastor of the Greenwich Church for fifty-one years. During forty-three years of his pastorate he was absent from his pulpit only once. He has officiated at the funerals of 650 persons—over 100 more than the present population of the town.

—James Strong, LL.D., S.T.D., one of the ablest Hebrew and Biblical students in the country, died at Round Lake, N. Y., on August 7, at the age of seventy-two. Dr. Strong was a member of the Anglo-American Commission to revise the English version of the Bible in 1881, and had recently completed a Biblical concordance which is believed to be the most exhaustive ever attempted, and which engaged him for thirty-six years. He published also "Harmony and Exposition of the Gospels," and a similar work in Greek, a Hebrew and a Greek grammar, and was joint editor with Dr. McClintock of the massive "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature." He had traveled extensively in Bible lands, and had been Chairman of the Archæological Council of the Oriental Society.

—The late John Crerar, of Chicago, left a million dollars for religious and charitable organizations, as follows: Second Presbyterian Church, $108,750; Second Presbyterian Mission Schools, $108,750; Abraham Lincoln Monument Fund, $108,750; Presbyterian League of Chicago, $50,000; Young Men's Christian Association, $50,000; Old People's Home, $50,000; Chicago Nursery and Half-Orphan Asylum, $50,000; Illinois Training-School for Nurses, $50,000; Chicago Relief and Aid Society, $50,000; American Sunday-School Union, $50,000; Chicago Orphan Asylum, $50,000; Chicago Home for the Friendless, $50,000; Chicago Manual-Training School, $50,000; Chicago Bible Society, $50,000; Scotch Presbyterian Church of New York, $25,000; Presbyterian Hospital, $25,000; St. Luke's Hospital, $25,000; Chicago Historical Society, $25,000; St. Andrew's Society of New York State, $10,000. The residue of the estate is held in trust by the executors to be expended in erecting a building for the Crerar Public Library.

—The old West Church on Lynde Street, Boston, which for the greater part of a century has been a local landmark, passed, says the New York "Evening Post," by purchase recently into the possession of the city authorities, who intend to convert it into a branch of the Public Library. The church was built in 1806 on the site occupied by a wooden meeting-house built in 1736, the spire of which was torn down by the British in 1775 to prevent its use as a signal-tower during the Revolutionary War. The Rev. Cyrus A. Bartol, a friend and fellow-worker of Wendell Phillips and William Lloyd Garrison, was for many years the pastor of the old West Church, and his eloquence drew large audiences to it until his retirement on account of old age. The church stands on Lynde Street, back of Lowell Square. Under the original deeds the city was estopped from making use of Lowell Square while the church was in private hands, but the municipality, being now in possession of both pieces of property, can build on Lowell Square if it should elect to. On account of its historical interest, however, the old church will be preserved as it stands.

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Books and Authors

The Public Schools of the United States[1]

This book is the record of a tour of inspection made in the spring of 1892. Undoubtedly Dr. Rice had a special theory of education in mind when he visited the schools; and undoubtedly he pronounced a particular school excellent or unexcellent in strict accordance to the exactness with which the method of teaching adopted in the school accorded with or differed from the special method favored by himself. Dr. Rice says as much as this in the introduction. "As my judgment," he says, "concerning the degree of excellence of a school system is governed by the extent to which the teachers strive to abandon unscientific methods and to regulate their work according to the requirements of the new education, it may be well, before entering on the discussion of the schools of individual cities, to describe what is generally understood by 'scientific' and 'unscientific' schools—by the old and the new education—as well as to point out wherein they differ." He goes on to set down his view of an "unscientific or mechanical" school as distinguished from a "scientific" school; and he does it with great distinctness and with much illumination by the employment of the adjectives "antiquated," "cut and dried," "cold," "unsympathetic," "damp," "chilly," "cruel," and "barbarous" in speaking of the one, and by the employment of the terms "progressive spirit," "enthusiasm," "life," "warmth," "incredibly good," "sympathetic," "æsthetic," and the like, in speaking of the other. An unscientific school is one "that exists primarily for the purpose of giving the child a certain amount of information," in which the aim of the instructor is "limited mainly to drilling facts into the minds of the children and to hearing them recite lessons that they have learned from text-books." A scientific school is one in which the aim is to "lead the child to observe, to reason, and to acquire manual dexterity as well as to memorize facts." Dr. Rice started out to observe the schools of the United States and to divide them into the three classes of scientific, partly scientific, and unscientific; and he gives us his results in this readable and useful volume, pronouncing his judgments with a certainty and an absence of shadow of turning which make us wonder sometimes what excuse one who disagrees can have for living.

Yet, though Dr. Rice thus seems to us to have been a prejudiced observer, he has made an intelligent and useful book. We are certain that its basis is sympathy with those methods of education which are really the best methods. Moreover, Dr. Rice was a conscientious observer. He traveled five months; visited the schools of thirty-six cities, including all the large cities of the United States; visited twenty institutions for the training of teachers, and observed, at one time and another, more than twelve hundred teachers at their work. He was, besides, well equipped, having visited and studied the schools of various European countries during a stay abroad of nearly two years. He seems to have had good opportunities and to have used them honestly.

The book consists of two parts: the first part containing a record of observations made in visiting the schools; the second containing samples of work done in the most liberally conducted schools, presented here in support of the proposition that the curricula of the public schools should be broadened. In the first part we have nine chapters, containing reports upon thirteen school systems. The order in which these reports are set down in the book—New York, Baltimore, Buffalo, Cincinnati, St. Louis, Indianapolis, Boston, Philadelphia, Chicago, St. Paul, Minneapolis, La Porte (Indiana), Cook County Normal School at Englewood, Illinois—indicates in general, in a rising scale, the order of excellence as Dr. Rice would rate the schools. The schools unhesitatingly commended are those of Indianapolis, St. Paul, Minneapolis, La Porte, and the Cook County Normal; though certain of the grammar-schools of Boston are hesitatingly praised, the primary schools of that city meet with little favor; certain favorable symptoms are noted, though rather hopelessly, in Philadelphia; and the New York schools would appear to belong about at the bottom of a list of public schools graded as to excellence.

In studying this list one notes that the good school system seems to be at the West rather than at the East. One might set this down, at first thought, as due in part to sectional prejudice on the part of the observer. But one becomes less willing to make this charge after reading the book carefully. Dr. Rice is a partisan for a theory, but not a partisan for a section. He calls the schools of St. Louis "barbarous;" and he finds some words of commendation for the schools of Springfield, Quincy, and Brookline, Mass., of Washington, D. C., and of Yonkers, N. Y. A more reasonable explanation of this Western excellence is suggested in the consideration that the Western schools are newer. They are less likely to be hampered by vested interests, established officials, and ancient statutes. New methods can be tested with less disarrangement of relations than in the older cities. Whatever the explanation, the fact is clear, so far as this book is an authority. The schools of the largest Eastern cities, the schools longest established and most rigidly systematized, teach badly. Their methods are mechanical; they constrain the child to accept unrelated scraps of information, dogmatically given; they educate no faculty of the child but the memory; they starve the imagination; they kill the germ of desire for literary or scientific opportunities; their teaching is ununified, each study being separate and without the slightest relation to any other discipline; they harden all within and petrify the feeling.

Now, in considering the details of the presentation in this book, it is easy to cavil; and, indeed, it is not difficult to point out flaws and weaknesses in both the destructive and the constructive work of Dr. Rice. The test against the mechanical or unscientific schools seems, in the first place, to be made up on the test of a single particular of method. A broad generalization of condemnation seems sometimes to be founded on a very narrow, though accurate, basis of observation. Sometimes in reading we are led to suspect that the stiff and formal manner of a single teacher served as a type or symbol to suggest to Dr. Rice the complete notion of a stiff and formal school. In the second place, the case against the mechanical schools is overproved in these pages. It does not seem probable that school systems so extensive as those in the Eastern cities could maintain existence at all if so fundamentally and radically ill-constructed. The demonstration is too quick, light, flippant, triumphant. On the other hand, also, the book is disappointing in its constructive work. Many of the remedies suggested and commended seem ludicrously inadequate. Sometimes we get the impression that in the model schools the children are being taught to play instead of being taught to work; that dexterity, manual and mental, is overcommended; that the gratification of the inclination of the child is too singly the aim of the teacher; that lax geniality has taken the place in these model schools of strenuous discipline.

Nevertheless, this book points out the one weakness, the one defect, of the public-school system in the large cities. We say the one weakness and defect because we believe that the other weaknesses and defects are made incurable by the chronic persistence of this one. The evil is the tendency of the system to become a mere mechanism. The problem is how to gain and keep organization without formalization. This is an age of organization. Systems rule. In military affairs the day of the small force, the day of the inventive talent and daring of the single colonel, seems to have passed. We have large forces, maneuvered like so much mechanism by a single director; we have masses of soldiers, mechanically submissive, protected by machine-guns. In the schools, especially in the large cities, the tendency is very strong toward the setting up of a mechanism. There is much to be said for it. It is effective; it makes law-obeying, if not law-

[1] *The Public School System of the United States.* By Dr. J. M. Rice. The Century Company, New York.

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respecting, citizens of most boys; it establishes habits of regularity; it subdues individuality and promotes solidarity. But it is a great evil nevertheless. Under such systems the individual withers. The individual teacher becomes of less and less importance. The schools in our cities get into politics naturally because, the personality and special fitness of the individual teacher being of small account, the politician's creature can do the teaching without open disgrace. The evil of politics in the school seems to us a result and not a cause. The way to get the school appointments out of politics is to get a standard of teaching set of such kind and degree that the politician's creature cannot successfully teach. Cure the great evil of unvitalized organization, and the minor evil of political interference will cure itself. Give the boys and girls a chance to show by works and words what instruction is, on the whole, most profitable, and they will soon make the incompetent teacher, whether politically appointed or not, betake himself to another field of labor. In the Western State universities, occasionally professors have gone in by direct influence of politicians; in most cases they have speedily gone out again by direct influence of the students they failed to instruct. But under the rigid systems the influence of the pupils is with difficulty exerted. For under these mechanical systems the individual pupil withers. He loses more than imagination; so far as the school influence goes, he loses identity.

On the whole, then, the tendency on the part of the individual teacher to make a fetish of the function, on the part of the minor official to rest in the security of an organization, and on the part of the great official to manipulate for personal and political ends, is a tendency most unhopeful. A distinct feeling of depression comes over one in reading much of Dr. Rice's book. But there is hope in the observation of the very perfection of the school systems in many cities. They are becoming too perfect to endure. In evolution it often happens that organizations perish because they have become perfect and their day of growth is over. Many signs are appearing to indicate that the school systems in the Eastern cities are nearing the culminating period of their mechanical perfection. The most hopeful of these signs is the appearance of new desires on the part of the students. Once stir desire in a boy's mind, and the mechanical system is done with for him; get the parents and children of a particular locality to demand real instruction, and the mechanical system is doomed for that locality.

The signs of aroused desire are plenty. New courses are opening in schools. Schools are getting into relation with colleges. School reviews, school journals, are discussing vital questions. The National Educational Association is studying principles and conditions. Schools of pedagogy and teachers' colleges are making a science of teaching. In the end all this will beget desire, and desire will compel satisfaction. Toward such end this book of Dr. Rice's is at once a sign and an assistance.

Novels and Tales

Thoroughly French in characters, scene, and spirit is *The Interloper*, by Frances Mary Peard. It may be necessary, however, to explain that it is not at all "French" in the unfortunate sense in which some people apply the word to all literary abominations. The story is pleasantly and skillfully told, and the three or four principal characters have distinct individuality. The "hero" is very far from being a hero; rather he is an agreeable, easy-going young nobleman, who falls with astonishing readiness before a sudden financial temptation. He intercepts a letter containing a large check payable to bearer, obtains and uses the money, acknowledges his deed with equally surprising audacity in a letter to the drawer of the check, in time pays the debt, and many years after is dragged into court by the heir of the man originally injured, and there very narrowly escapes a criminal conviction. This escape is regarded by everybody as establishing his family's "honor" beyond reproach. The young wife in the book is a thoroughly charming and true-hearted person. (Harper & Brothers, New York.) The same publishers send us Ruth McEnery Stuart's *Carlotta's Intended, and Other Stories*, one of the most entertaining and racy collections of short tales of Southern life in existence. Mrs. Stuart is one of the few writers who know how to use dialect without abusing it. "Dick's Christmas" is worthy to be put beside Mr. Edward's "Two Runaways" and Mr. Page's "Marse Chan." A new book by Mr. Page, by the way, also reaches us from the Harpers. It is called *Pastime Stories*, and is for the most part made up of slight sketches and trifles from the Drawer of "Harper's Magazine." There are some clever bits in it, but even for light reading the book lacks substance.

The Story of Dan, by M. E. Francis, is the work of a literary artist as regards finish and truth. Not only because it is an Irish story does it remind one of Miss Barlow's tales, but because the writer in quality and method greatly resembles Miss Barlow. We hope to read sometime a story by this writer less prevailingly in the minor key, and with more variety in its character-presentation. (Houghton, Mifflin & Co.) Another story from the same publishers is Mr. Walter Mitchell's *Two Strings to the Bow*, which has been praised by many critics, but which we find too confused and intricate in plot, and having too much sacrificed to the plot-idea. It is a book of promise rather than of performance.

Justin McCarthy's *Red Diamonds* opens with a narrative from one of those remarkable Americans who exist only in English fiction and on the stage. For the dialect see Charles Reade's "Hard Cash" or Mr. Besant's "Golden Butterfly." The bitterest enemy of Miss Wilkins and Miss Jewett could wish them no worse injury than to be condemned to read these attempts at dialect. Happily, this extraordinary American is murdered in the second chapter, to the reader's relief. After this the story is good enough *as* a sensational story. But why should the great Irish leader, the brilliant journalist, and the author of the "Short History of Our Own Times" feel called on to write a sensational story which is nothing else? (D. Appleton & Co., New York.)

Mrs. Barr's *A Lone House* is a rather somber but extremely powerful novel of no great length, in which the effects of unrighteous wrath, growing in a once righteous mind, are depicted with psychological strength and clearness. Andrew Carrick is a type of Cameronian Scotch character torn and buffeted by sin and uncharitableness, and emerging at last into the light of truth and charity. (Dodd, Mead & Co., New York.)

Literary Notes

—Professor Ely's "Socialism" has gone to a third edition.

—In 1865, in the first division of cadet barracks at West Point, there were four young men who have since won their spurs, not in arms, but in letters. They were Charles King, Richard Henry Savage, John Brisben Walker, and Arthur Sherburne Hardy.

—The death is announced of Mr. Francis H. Underwood, United States Consul at Leith, Scotland, and a well-known man of letters. He was born in 1825 at Enfield, Mass., was educated at Amherst, and was admitted to the bar in Kentucky. He returned to his native State and became literary adviser to the old firm of Phillips, Sampson & Co. He afterwards became an assistant in the management of "The Atlantic Monthly," and in 1859 was elected Clerk of the Superior Court in Boston, a position which he held until 1871. In 1885 he was appointed Consul to Glasgow, and was afterward made Consul at Leith. His Scotch lectures and speeches were much admired. His best-known published works are the "Handbook of English Literature," "Handbook of American Literature." "Cloud Pictures," "Lord of Himself" and "Man Proposes," two novels; "The True Story of Exodus," and biographical sketches of Longfellow, Lowell, and Whittier.

—Eight years of Dr. Conan Doyle's faring forth into literature are described by him in the August "McClure" as follows:

> Fifty little cylinders of manuscript did I send out during eight years, which described irregular orbits among publishers, and usually came back like paper boomerangs to the place that they had started from. Yet in time they all lodged somewhere or other. Mr. Hogg, of "London Society," was one of the most constant of my patrons, and Mr. James Payn wasted hours of his valuable time in encouraging me to persevere. Knowing as I do that he was one of the busiest men in London, I never received one of his shrewd, and kindly, and most illegible letters without a feeling of gratitude and wonder. I have heard folk talk as though there were some hidden back door by which one may creep into literature, but I can say myself that I never had an introduction to any editor or publisher before doing business with them, and that I do not think that I suffered on that account. Yet my apprenticeship was a long and trying one. During ten years of hard work I averaged less than fifty pounds a year from my pen. I won my way into the best journals, "Cornhill," "Temple Bar," and so on; but what is the use of that when the contributions to those journals must be anonymous? It is a system which tells very hardly against young authors. I saw with astonishment and pride that "Habakkuk Jephson's Statement" in the "Cornhill" was attributed by critic after critic to Stevenson; but, overwhelmed as was by the compliment, a word of the most lukewarm praise sent straight to my own address would have been of greater use to me. After ten years of such work I was as unknown as if I had never dipped a pen in an ink-bottle.

[For list of Books Received see page 275]

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Ex Scintilla Incendia

By Mary G. Slocum

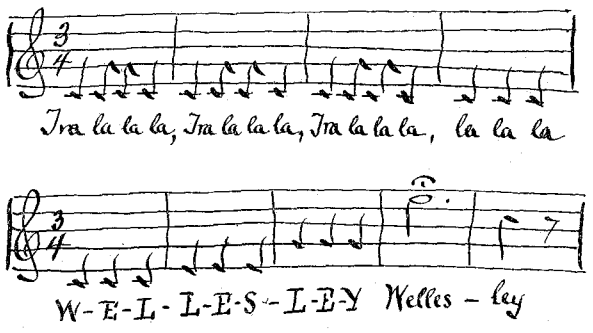
Weep not although the fire of faith now dies
Upon thy dreary hearthstone, once so bright;
Its guarded flame some other hearth might light—
Speed not its quenching by thy tears and sighs!
Now prayers for light from darkened homes arise,
And, see, close by thee, strong in untried might,
A throng of eager youths who fear the night,
And each with unlit taper toward thee hies.
Rouse, rouse thee, for the fire is faint indeed,
And loud the pleading call for light. Oh, hark!
For these are sore dismayed and dire their need.
Fan, fan to life the swiftly fading spark!
In strong young hands it yet may widely spread
And scatter all the growing dreaded dark.

The Spectator

"There are a good many college graduates," said a college friend of the Spectator, "who are of the opinion that the social life into which a college undergraduate is thrown has a greater influence upon him than the text-books, lectures, and professors have. It is certain that social life in college shapes a man far more than he is aware of while he is an undergraduate, and far more than many college professors suppose. When I look back over the unmentionable number of years that have elapsed since I was graduated, I think of the fellows of my class (there were about eighty of them) as men, not as students. I think of them just as I think of the men about me to-day—this one as honest and frank, that one as skillful and shrewd, the other as generous and kindly, a fourth as biting and sarcastic, a fifth as scheming and unreliable. And the professors, too, are sorted and grouped in my memory, not for teaching qualities, but according to their characteristics as gentlemen. One, whose memory—for he died while I was an underclassman—I cherish as a man sometimes cherishes the memory of a splendid older brother of whom he recalls scarcely more than a smile, an encouraging word, and a strong arm that lifted him once out of danger, was a professor of higher mathematics. I couldn't demonstrate one of his problems at the blackboard to-day; I couldn't repeat one of his mathematical laws, and many of the signs and expressions which he thought he made as 'a b c' to me are to-day as Choctaw or Chinese; but I have never forgotten his absolute and unswerving honor, his fearless frankness and truthfulness, his purity, his trust and confidence in his classes, and my own shame, when I came into close contact with him, that I lacked so many of these qualities myself."

❀

The college cheer, or college "yell" as it is more popularly and more appropriately called, is peculiar to America. The Spectator makes this statement on *a priori* grounds. He has never seen the "'varsity team" of the University of Bologna playing *gioco del pallone*, the gigantic lawn-tennis of Italy, or a corps of the University of Heidelberg celebrating the result of a successful duel. But it is safe to say that they have no such inspiring cry of dog-Latin or Low German as "Hullaballoo, Kanuck, Kanuck! Hullaballoo, Kanuck, Kanuck! Hoorah! Hoorah! J. H. U." This is the expression of pent-up feeling which undergraduates of Johns Hopkins University are said to give voice to in moments of triumphant elation. We have a Heidelberg University in this country; its location is Hamilton, Ohio; it has 24 instructors and 265 students, and a "yell" that entitles it to no small consideration. The "yell" runs as follows: "Killi-killick! Rah, Rah, Zik, Zik! Ha! Ha! Yi! Hoo! Baru! Zoo! Heidelberg!" The young gentlemen who commit this composition to memory must find their course in Saxon or Old English a comparatively easy one; Chaucer and Spenser are not only somewhat more poetic, but very much more easy to read and pronounce. The Southern and Western colleges are not the only ones which have contributed much that is valuable to college "yell" literature; New England must have some credit, for, while Harvard, Yale, Amherst, and Brown have for their college cry a genuine cheer, Dartmouth opens her mouth and exclaims: "Wah, who, wah! Wah, who, wah! Da-da-Dartmouth! Wah, who, wah!" A genuine college cheer, however, is an inspiring thing, as any one knows who has seen the Yale or Harvard phalanx at a Springfield football game rise in a body on the grand stand and greet some successful play with the cry that pours in concert from ten thousand throats. The Yale cheer was one of the "Americanisms" that made a great impression upon our English cousins at the recent Oxford-Yale athletic games. It has been left for a woman's college, however, to furnish the most original and musical cheer. The Wellesley girls sing their praise to their Alma Mater in the following form:



If there should ever be, as has been suggested, a dual chess or croquet league, with annual contests, between Wellesley and Harvard, the Spectator hopes that the victorious strains of Wellesley's cheer may often be heard. It is possible even to conceive that some of Professor Paine's pupils may harmonize the melody, and so enable the defeated Harvard men to gallantly add a bass and tenor part to the Wellesley girls' joyful treble.

❀

The latest idiosyncrasy of the ever-restless German Emperor is to reform the spelling of the family names of his subjects. Perhaps he is doing this on the ground that the pen is mightier than the sword. One of the proudest families in Germany, whose representatives for centuries have helped make their country's history illustrious, suddenly finds itself ordered by the Kaiser to spell the family name with one "l." Accordingly, the present head of the house, Count ——, who is one of the most trusted advisers of the Emperor, is compelled to drop one of the two consonants with which his name has ended for generations. The Spectator has seen a letter written by the Count's sister to an American friend explaining, as if it were the most natural and ordinary thing in the world, this slight but remarkable change of name. What the Spectator had, in reading German news dispatches in the New York "Herald," supposed to be a proof-reader's blunder, now turns out to be the blunder of a very much higher personage; and he congratulates himself that he does not live in a country where he can be converted from a Spectator into a Speckedtater by the order of a fellow human being who somehow or other possesses "divine rights."

❀

"Blessed are the meek, for they shall inherit the earth," is one of the beatitudes which seem to run counter to present-day facts. In the course of a conversation on this subject, a friend recently told the Spectator of an incident illustrating the non-combative spirit of an old-time New Yorker, which yet did not prevent him from becoming a millionaire. The old gentleman lived on an old-fashioned street which was being invaded by business. Alterations had been made in the house adjoining his residence, and a pile of rubbish was left on his sidewalk. The old man sought the contractor, but found only his foreman; to him he said, in a mild voice, "My friend, do you think it is right to thus obstruct my sidewalk?" "You'll have to see Mr. —— about it," was the brusque reply. "No, no, sir; I ask you if you think it is *right*!" calmly repeated the old gentleman, and gently insisted on this point until he at last evoked a pleasant answer and the immediate removal of the obstruction. The incident was one of several which influenced the Spectator's friend to maintain that, even in business, the peaceful man, who appeals to the sense of right rather than to force, is more likely to attain his ends than is the pugnacious man.

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The Historical Pilgrimage

By George H. Haynes

At first thought a nineteenth-century pilgrimage, above all in the United States, seems a strange anachronism. Yet many believe that in this the leaders of the University Extension movement have developed an instrumentality which is destined to do much toward rounding out our American life and character on sides as yet most defective.

Who were the pilgrims? The party proved representative beyond anticipation. Among the half-hundred who formed the nucleus of the company, eighteen States were represented. Pennsylvania led with fourteen, but distant Minnesota stood next with six. Michigan and Alabama, Maine and Nebraska, sent members. Strange *rencontres* were the result. Thus lineal descendants of Alexander Hamilton and of Aaron Burr found in each other congenial fellow-pilgrims. The party was not made up of specialists in American history. Indeed, almost as many professions as States were represented. Nearly half of the number, however, were teachers either in school or college. Clergymen, physicians, and lawyers were also of the party.

It was fitting that a pilgrimage which was to follow, in the main, the itinerary of Washington should be inaugurated at Independence Hall with eloquent words on the character of Washington and on the part played by Philadelphia in our Revolutionary history. Visits to the scene of the signing of the Declaration, to the first Senate and Supreme Court chambers, to Carpenter's Hall, and to the rooms of the American Philosophical Society deepened the impressions left by the words of the orators.

The next day it was the pilgrims' privilege to attend service in the historic Christ Church, to which on one more than one occasion the Continental Congress resorted in a body for "a day of fasting, humiliation, and prayer." The chimes in its beautiful belfry "proclaimed liberty" but a few minutes later than the bell on the tower of the old State House. In its churchyard rest the bones of Morris and of Franklin. Here is still preserved as a priceless relic the prayer-book from which, as a speedy consequence of the act of July the Fourth, the petition for the King of England was stricken out. It was here that Washington worshiped during his terms of office. From one of its pillars hangs a silken flag marking the pew once occupied by Mrs. Ross, who made the first American flag.

There are advantages in making one's pilgrimages in the nineteenth century. In 1775 it took seven days of hard riding for the express to bear the news of the 19th of April from Boston to the Continental Congress, then in session in Philadelphia. In as many hours the modern pilgrims found themselves transported from Philadelphia to Hartford. The men of the Charter Oak City proved themselves skillful entertainers. In the few hours at their disposal they showed the guests the old State House, with the room where the enigmatical Hartford Convention was held, the rare collections now worthily housed in the Wadsworth Athenæum, the old Centre Cemetery containing the graves of those pioneers of American democracy, Thomas Hooker and Governor Haynes; the spot where once stood the Charter Oak, and the old Charter itself, now carefully treasured in Connecticut's magnificent Capitol.

Boston gave of her best in welcoming the pilgrims. In the Old South there gathered an enthusiastic audience of historical students. Colonel Higginson spoke of Boston's place in American history, and Dr. Hale told of the most interesting historic landmarks to be found in a few hours' walk through the labyrinth of Boston's streets. In a poem prepared for the occasion, Mr. Hezekiah Butterworth greeted the pilgrims as "The Army of Pestalozzi." Of course Faneuil Hall, the old State House, and the scene of the Boston Massacre were visited. It was a rare pleasure, beneath the very shadow of the monument, to hear the story of the Battle of Bunker Hill from the lips of the author of "The Boys of '76," and then to visit Copp's Hill, the North Church, and the house of Paul Revere.

The second day of the pilgrims' stay in Massachusetts was perhaps the richest of all in historical reminiscence. Meeting at the old elm in Cambridge beneath which Washington took command of the Continental Army, the pilgrims soon repaired to the Craigie house, rich in memories of Washington, of Edward Everett, and of Longfellow. After a glimpse at Mount Auburn and at "Elmwood," the home of Lowell, the party took up the line of march followed by the British on that first "Patriots' Day." Feeble indeed must be the imagination that would not people that quiet country road with redcoats, and transform its rambling stone walls into fortifications, its wooded ridges into ambuscades. On the village green, surrounded by the very houses that witnessed the fight, the story of the battle was vividly told. The day was far spent when the party reached Concord, and all too little time remained for the wealth of historic and literary interest which centers there. Of course every pilgrim visits first the bridge where was fired "the shot heard round the world," and where in French's "Minute-man" "the embattled farmer" still stands embodied in enduring bronze. Near by is the "Old Manse," and along the village street are the homes of Emerson and Thoreau, of Alcott and Hawthorne. The Sleepy Hollow cemetery is hallowed by the dust of all these men of genius. Surely none of the pilgrims can ever forget the gracious hospitality which awaited them at the "Wayside," nor the memorable address of Mr. Frank B. Sanborn, which fittingly closed that inspiring day. "The contributions of our own town to history," said Mr. Sanborn, "have been religion leading in democracy, democracy leading in patriotism and independence, and independence, never estranged from religion and patriotism, leading in a new and germinating literature. Sincerity of speech, simplicity of life, reformation in politics and theology—these are the works by which the wide-reaching influence of our little village is easily known."

In Salem, too, the devotees of history and of literature found shrines of equal sanctity. The Roger Williams house, Town-House Square where Endicott slashed out the red flag, the Court-House with its witch warrants and pins, Gallows Hill, and the North bridge where the British met the first armed resistance, seven weeks before Lexington—these vied in interest with the birthplaces of Prescott and Hawthorne, with the Custom-House and the "House of Seven Gables."

Salem may well be proud of her past marine greatness and of the noble part she has played in our history. But not less proud should she be of that rare public spirit which has built up the magnificent collections of the Essex Institute and of the Peabody Academy under a management so broad-minded that they are all made to minister harmoniously to the higher life, not only of Salem, but of the whole country around. It was a truth much needed in America which Professor Edward S. Morse expressed when he urged the pilgrims to remember that it is not antiquity nor wealth, but devoted public spirit and the co-operation of earnest men, that make possible the institution of such grand means of culture—that no place is so new, so poor, that public spirit may not make far-sighted provision for these "higher goods" for which Salem is now pre-eminent.

For centuries Plymouth has been a Mecca to which Americans have piously turned. The sacred relics of Pilgrim Hall, the "Rock," the monument, and Burial Hill need no description here.

The latter part of the pilgrimage followed Washington's itinerary with far fewer diversions. A day at Newburg, a few hours at West Point, a glimpse of Tarrytown, a brief stop in New York, a visit to the battle-fields of Trenton and Princeton, and the Historical Pilgrimage was at an end. Its gratifying measure of success was, in the main, due to the untiring efforts of its enthusiastic conductor, Mr. Lyman P. Powell.

But is the pilgrimage anything new, after all? Have not Lexington and Concord and Plymouth been the goals of eager "pilgrims" for many a decade? Have not "personally conducted" summer excursions scoured this country and Europe until they have become a byword? Such questions show little appreciation of the educational intent of the pilgrimage. It is not a heedless "doing" of a given section of country. A great historic epoch or movement is mapped out for study. Interest in that topic is what draws the pilgrims together. The itinerary is not determined according to popular standards of interest, but with a view to the unity and continuity of the study to be pursued. What historian would think of describing great events without an attempt to study their environment? This local color, this "place-feeling," indispensable to the writer of history, is of incalculable value to the student, the reader. It kindles the imagination, it stirs the patriot blood, where the printed page is powerless.

The pilgrimage opens to the student many opportunities which to the individual traveler remain closed. In the first place, he catches something of the enthusiasm engendered by the combined work of many students interested in the same theme. More important, the pilgrimage, if it be made up of earnest, self-dependent students, will always call forth the willing co-operation of historical savants at each place along the route, and, if the tone of the party is what it should be, by this contact the hosts will be hardly less stimulated than their guests of the day.

But perhaps the most hopeful feature of the pilgrimage idea is its adaptiveness to local conditions. Salem and many another New England town have long had their "field days." It is to be hoped that by this pilgrimage this institution will be sown broadcast through the land, so that our town societies and our public-school teachers may realize what an opportu-

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nity is here open to them for making the study of their local history and environment minister to the mental refreshment and enrichment of their own little communities and to the upbuilding of a broader and higher National culture.

Correspondence

Arabia

To the Editors of The Outlook:

In The Outlook of July 7, 1894, is given a summary of an article by the Rev. James Douglass in the "Missionary Review." In this Arabia is mentioned as being entirely without Gospel agencies. May I not take this occasion to speak of missionary work which has been carried on in Arabia with splendid prospects of success?

The Free Church of Scotland has a mission at Sheik Othman, near Aden, inaugurated nine years ago by the Hon. Ion Keith Falconer, and has at present a force of two missionaries and their wives.

The Arabian Mission (under the Reformed Church in America) has also begun work in Arabia, having four missionaries and four native helpers. This mission has been in the field for nearly four years, and is now occupying three stations in eastern Arabia—Busrah, Bahrein Islands, and Muscat.

Both of these missions are meeting with surprising success. Dr. George Smith (Free Church of Scotland), writing to the "Arabian Mission," said: "Things are waking up in the Keith Falconer Mission. Take courage; the redemption of Arabia is drawing near;" and the missionaries of the Arabian Mission respond: "We hear nothing but good news from each other in these days." Dr. J. T. Wyckoff, the fourth missionary of the Arabian Mission, arriving on the field a few months ago, said: "One can hardly believe the tremendous impression which these three young men in so short a time have made upon the whole of Arabia."

There are good things happening in Arabia which will be of interest to all lovers of missions, and, though large portions of the country are as yet untouched, it is not wholly without Gospel agencies. Arabia is not unloved. Her desert sons are being sought for, and already the religion of love is taking willing captives from the religion of the sword.

F. S. S.

Overheard on the Train

To the Editors of The Outlook:

Of course no self-respecting person would dream of doubting the actual occurrence of all the semi-inquisitive sightseeings and eminently respectable eavesdroppings of the Spectator; but, after all, he is only a mortal, and although he does seem to have a fly's ubiquitous vision, he cannot see everything that goes on in this world, nor even make it up. It was really a pity, however, that he could not be with the Local Passenger the other day on a train which left the busy city and strolled out into the salt flats to cool itself off on the rocky coasts near at hand. The Local Passenger was busy with his thoughts, and, getting upon the train in that aimless, absent-minded way peculiar to Local Passengers, he sauntered into the car and seated himself at random.

Not until several milestones had passed the window did he discover himself in the midst of a family occasion of some sort. In front of him and behind him was the usual bustle attendant upon a jaunt into the country. An air of suppressed excitement, combined with the squeakiness of new boots and the elegance of Sunday clothes, served to distinguish the members of the party from the other passengers. The Local Passenger gained his first light on the nature of their errand from a stout and florid old gentleman who called to a friend across the aisle, as he mopped a flushed face, "Well, John, I brought a clean collar along. It's a swelterin' kind of a day, and I never did like to go to a funeral 'thout I looked tolerable fresh."

"John" assented feebly to this dictum, reflecting somewhat, as it undeniably did, upon the one-collared condition of the rest of the party. Their destination was mentioned—a small town near the city—but long before that was reached the Local Passenger had identified various members of the party, and, having heard many interesting details of the personal habits and last hours of the deceased, began to feel as intimately interested in him as one conveniently could upon a purely post-mortem acquaintance. "William" had been a great hand to lend, it seemed, "never knew what he had and what he hadn't, was much too free for this world," according to the judgment of a nervous old gentleman, who sat with his chin on his crossed hands, and they clutching his cane in a way which seemed indicative of a greedy grasp of his own remaining years of life. "Well, I don't know, father," murmured a rosy, easy-going woman in the next seat; "Uncle Willum's been a awful good friend to a sight of persons." "Charity better bestowed through the medium of the church," mumbled a lantern-jawed man, dressed in oppressive broadcloth, whose cut from head to feet labeled him "clergyman." Suddenly a quiet, unobtrusive little woman exploded a bomb among the funeral party. "What time will the funeral be over?" she asked; "I must get home early so as to put Freddie to bed." "That depends on whether there is any delay in removing the body from the train," was the reply. Then, "Who saw the body put on the train?" asked the Dominie. The question was followed by a moment of expectation. "The body?" gasped some one, interrogatively. "Yes, the corpse, our late friend the deceased," was the agitated reply. "Why, I don't know. I didn't, I'm sure. Henry must have." "Henry must have what?" said the individual referred to. "Surely, Henry, you saw to putting the body on the train?" "No, indeed; I supposed John did." "No," added John, "I had my hands full with mother, who nearly fainted just as we reached the train." "Poor, dear William always attended to all those things himself!" sighed a teary old lady in crape, as she prepared to faint again. "If *he* had only been here, it would have been all right!"

As he was *not* there, either dead or alive, a solemn delegation returned rather shamefacedly to the city by the next train; and I suppose the demure little mother told Freddie, when she put him to bed very late that night, that funerals were no exception to the good old rule—"If you would have a thing well done, do it yourself, and do not leave it to others." L.

Notes and Queries

In your review of the "Ascent of Man," by Professor Drummond, July 28, you say, "There are a few, a very few, books in science and philosophy which really contribute a new thought to mankind. These are the very greatest, and mark an epoch in the development of our understanding of the divine secrets of life." Can you favor me with a list of these books to which you allude, and greatly oblige

A. S.

Giving in reply authors instead of books, and not assuming to give a complete list, we may mention the names of Moses, David, and Isaiah, who gave the world the conception of God as one and as a righteous Person; Jesus and Paul, who gave it the conception of righteousness as love helping others to become righteous; Plato, who gave rather a point of view—the intuitive and spiritual—than a thought or concept; Augustine and Calvin, who combined to give the idea of the majesty, universality, and inexorableness of Law; Bacon, who so enlarged, enforced, and applied the inductive philosophy that it had in his treatment all the effect of a new thought; Kant and Hegel, each of whom gave, like Plato, rather a new view of life than a new thought about it. In science the list is longer, and would include Copernicus, Lyell, Lamarck, Darwin, besides many others whose contributions in either practical or theoretical science furnish the starting-point of much of modern scientific thought and practical civilization.

1. Upon what does the United States give security when it borrows money? 2. Please state briefly how the United States obtains money and puts it into circulation. H. W. M.

1. The United States gives no security when it borrows money. It pledges the public faith. The United States obtains money by taxation, by borrowing upon bonds, or by issuing legal-tender notes. 2. The money is put in circulation by paying it out for current expenditures. The Government obtains no money from the coinage of gold, but simply converts into money whatever bullion is deposited and returns it to the depositor.

Please recommend some books on Spanish history, art, and literature. A. L. P.

Read for history, Prescott's "Ferdinand and Isabella" and "Philip II.," Motley's "Dutch Republic," and Dr. Curry's "Constitutional Government in Spain;" for literature and art, Ticknor's "History of Spanish Literature," H. B. Clark's "Spanish Literature," Gautier's "Travels in Spain," De Amicis's "Spain," Ford's "Handbook of Spain," and Colonel Hay's "Castilian Days."

"E. B. G.," who asks for the authorship of the prayer beginning "Now I lay me down to sleep," may like to know that it was printed in the very earliest edition of the "New England Primer," Bartlett thinks as early as 1737. The authorship has never been decided, I think. The first line read originally "Now I lay me down to take my sleep." In the 1784 edition it was changed to the present wording. N. B.

Can any of your readers tell me in what poem the following verse is found:

"The queen of the spring
As she passed through the vale
Left her robe on the trees
And her breath on the gale"?

W. W. B.

Books Received

AMERICAN BOOK CO., NEW YORK

Small, Albion W., Ph.D., and George E. Vincent. An Introduction to the Study of Society. $1.80.

ARENA PUBLISHING CO., BOSTON

Warren, Walter. The Aztecs.

BRENTANO'S, NEW YORK

Heyse, Paul. A Divided Heart. $1.25.

GINN & CO., BOSTON

Nichols, Herbert, Ph.D., assisted by William E. Parsons, A.B. Our Notions of Number and Space. $1.10.

Dickens, Charles. A Tale of Two Cities. 70 cts.

HARPER & BROS., NEW YORK

Smith, Constance. A Cumberer of the Ground. (A Novel.) 60 cts.

HENRY HOLT & CO., NEW YORK

Hope, Anthony. A Change of Air. $1.75.

W. B. KETCHAM, NEW YORK

Spurgeon, C. H. The Art of Illustration. $1.

KINDERGARTEN LITERATURE COMPANY, CHICAGO

Miller, Emily Huntington. Songs from the Nest.

LEE & SHEPARD, BOSTON

Keene, John Harrington. The Boy's Own Guide to Fishing. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Clegg, John Trafford. David's Loom. $1.

LOTHROP PUBLISHING CO., BOSTON

Alden, Mrs. G. R. (Pansy). Wanted. $1.50.

MACMILLAN & CO., NEW YORK

Scott, Sir Walter. Bart Anne of Geierstein. $1.25.

THE MERRIAM CO., 67 FIFTH AVENUE, NEW YORK

McClelland, M. G. The Old Post-Road.

MERRILL & BAKER, NEW YORK

Fawcett, Edgar. Her Fair Fame. $1.

CHARLES SCRIBNER'S SONS, NEW YORK

Meredith, George. Lord Ormont and His Aminta. $1.50.

Frederic, Harold. Marsena, and Other Stories of the War-time. $1.

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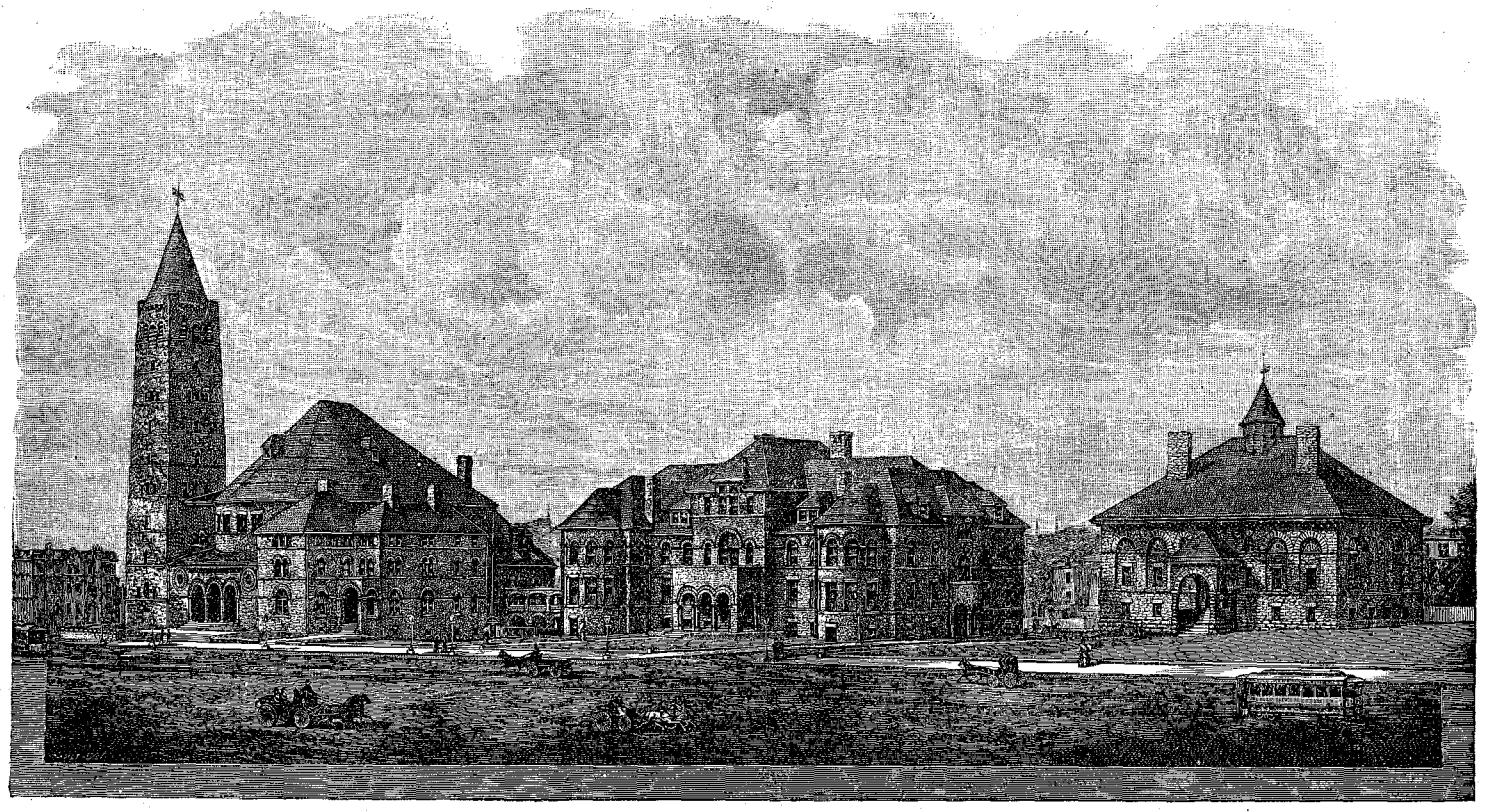

First Methodist Episcopal Church Goucher Hall Bennett Hall

The Woman's College of Baltimore

JOHN F. GOUCHER, President

THE late President Garfield is quoted as saying of the distinguished educator who presided over his Alma Mater that to sit on one end of a log with him on the other was to take a college course. While the remark easily lends itself to absurd uses, it is just and forcible when properly understood. Location, buildings, libraries, apparatus, and catalogues do not make a college, but the living instructor, enthusiastic, devoted, apt to teach. The better the teacher, however, the more valuable do the accessories become which amplify his field and multiply his influence. Let it be granted that, first of all, the great college must have great men occupying its chairs; these need, in order to their best work, congenial environment, adequate equipment, a judiciously arranged curriculum, and approved methods of work. The Woman's College of Baltimore is happy in the possession of these accessories, and cordially invites the most thorough investigation of the ability of the instructors who form its faculty to make effective use of them.

ENVIRONMENT.—Baltimore is an educational center. Its university, medical schools, libraries, etc., furnish a wholesome stimulus to young students, while the constant presence in social life of members of the literary and scientific community which has gathered around these institutions exerts an educational influence of a kind that can proceed from no other source. It is a healthy city, with a mild and equable climate. The college site is in its newest and most elevated section, one hundred and twenty-five feet above tide. It is a city of refined and hospitable homes and of good moral atmosphere. It is but an hour's ride from the National capital and its educational treasures.

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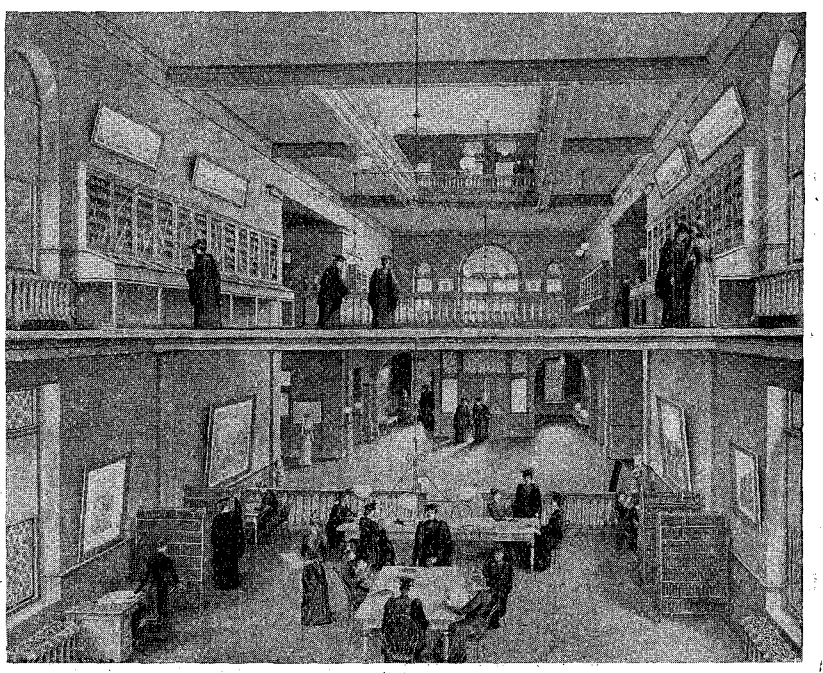

Sectional View Interior Goucher Hall

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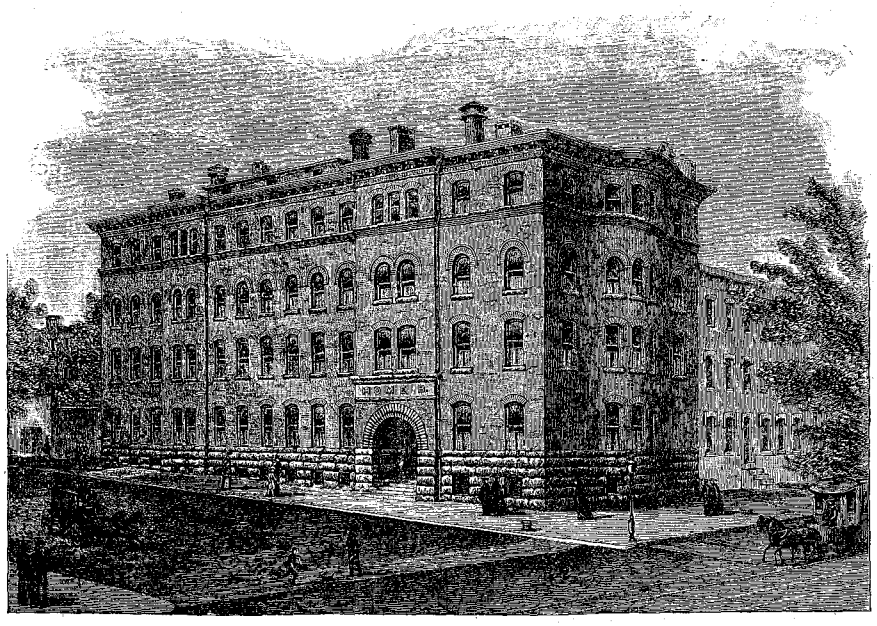

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REQUIREMENTS FOR ADMISSION.—Applicants must be not less than sixteen years of age, and should have completed a preparatory course of study such as is given in the best High Schools where Latin is taught in daily recitations through four years, and French or German through two years. Mathematics should be carried as far as, and including, Plane Geometry, with original work. The fundamental principles of English composition should have been thoroughly learned, considerable facility acquired in the expression of ideas in writing, and a good appreciation of the best prose and poetry attained. To this preparation should be added the elements of one science, and of American, English, Grecian, and Roman history.

CURRICULUM.—Half the studies are electives. They are not chosen capriciously, but must be taken in groups, to which the electives that enter into them give distinctive character. There are offered: the languages, ancient and modern; mathematics, history, sociology, political economy, philosophy, anatomy, physiology and hygiene, and the natural sciences. The courses in these last are substantially identical with those of the undergraduate department of the Johns Hopkins University, and are conducted by instructors specially nominated by the University and using its methods. Graduates in these groups are accepted without examination in the Johns Hopkins Medical School. The English Bible is studied in literary and historical lights throughout the four years' course. Instruction of the best character is provided in art and music for students who wish to add them to their academic work and are willing to take the time which is necessary—one year additional.

PHYSICAL TRAINING.—The College possesses a gymnasium unexcelled by that of any woman's institution in the world, either for size or for equipment. All students are required to take the exercises, which are according to the Swedish system. Zander machines are provided for special exercises when needed. Gratifying results have been reached in the correction of spinal curvature and other deformities. The exercises are directed by graduates of the Royal Central Gymnastic Institute of Stockholm, under the supervision of an experienced and accomplished woman physician. Voice-training is given as a part of the course in physical training.

METHODS.—Wherever it is practicable, the so-called laboratory method is pursued. There is constant and close contact between instructor and learner. Students are prompted to think for themselves and to find their own forms of expression. There are clubs and societies, chemical, biological, literary, historical, social science, with stated lectures and papers by the members.

FACULTY.—There are about thirty instructors in the faculty; some are men and some women; professors and assistants are specialists in their subjects, and experienced in teaching.

DEGREES.—But one degree is bestowed upon graduation—Bachelor of Arts. Master of Arts is given as the second degree for definite work accomplished.

AIM.—The College does not aim to make professional women or specialists. It seeks to bring about a symmetrical, intelligent, Christian development. At the same time, its course of study offers an opportunity to lay foundations for subsequent specialization.

RESIDENCE.—Students are not required to reside in the Homes provided by the College. Residence is a privilege extended to those who desire it and are willing to conform to the regulations adopted for the government of the Homes. There are fixed hours of rising and retiring; a certain amount of outdoor exercise is required. Promptness at meals is demanded. Visits can be received and paid only under certain restrictions. Wines may not be used; card-playing is excluded; likewise theater-going and dancing. These regulations are insisted upon, and whoever is not willing to be subject to them should find a home elsewhere. In other matters large personal freedom is allowed; chaperonage, except at night or to large gatherings, is not practiced; there is no espionage. Care is taken not to receive residents who cannot be trusted; those who are received are treated with the utmost confidence, and any betrayal of that confidence is followed by a withdrawal of the privilege of the Home. There are no penalties other than this.

DENOMINATIONAL AFFILIATIONS.—The Woman's College of Baltimore is the gift to the country of the Baltimore Conference of the Methodist Episcopal Church. Its government is in harmony with the principles of that body of Christians. It does not seek sectarian results, but it does use every suitable influence to determine the lives of its students to positive, earnest, and professed religious lines.

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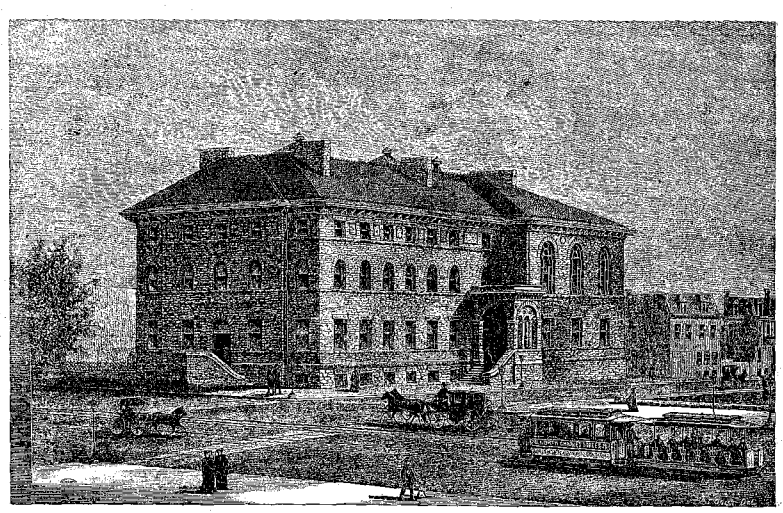

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Careful attention is given to the training of young children, to thorough preparation for college, and to special work in advanced courses. A limited number of boarders will be taken. Reopens Oct. 2d.
EDITH H. GREGORY, } Principals.
ELIZABETH P. GETTY, }

331 West 85th Street, New York
MRS. GORDON will receive a limited number of young ladies who wish to visit New York for the study of music, art, languages, and for general improvement and culture. The location is the most healthful and desirable in the city, overlooking Riverside Drive, and near Central Park.

THE MISSES GRAHAM (*Successors to the Misses* GREEN)
Boarding and day school for girls reopens Oct. 3 at new location, **176 West 72d St.,**
Sherman Square, New York.

CLASSICAL SCHOOL FOR GIRLS
2034 Fifth Avenue (formerly at 1961 Madison Ave.).
Reopens Oct. 2d. E. H. GREGORY, E. P. GETTY, Prins.

TEACHERS COLLEGE (9 University Place, New York, until September), West 120th St., near the Boulevard.—Professional training for general teachers and specialists: *manual training, science, kindergarten, English, form, drawing and color, history of art, domestic science, general pedagogy.* Degrees given by Columbia College to both sexes. **Circular of Information, Special Circulars, "Teachers College Bulletin."** WALTER L. HERVEY, *President.*

CIRCULARS of Best Schools, with Advice, free to parents. Teachers supplied for Schools and Colleges without charge. KERR & HUYSSOON,
Union School Bureau, 2 W. 14th St., N. Y.

MISS PEEBLES AND MISS THOMPSON'S Boarding and Day School for Girls, 30, 32, and 34 East 57th St., New York, reopens Thursday, Oct. 4th. Primary, Academic, and Collegiate Departments. Special students admitted

Miss Spring's School for Girls
121 East 36th St., near Park Ave., N. Y., reopens Sept. 27. Elocution, Drawing, Sewing, and Calisthenics included.

THE
Union Theological Seminary
NEW YORK
The next term will begin on Wednesday, Sept. 26th, 1894. Students desiring admission should meet the Faculty in the President's room, No. 700 Park Avenue, at 9:30 A.M. of that day. Rooms will be drawn at 2 P.M. On Thursday, Sept. 27th, at 4 P.M., the opening address will be delivered by Prof. Francis Brown, D.D. Prompt attendance upon the opening exercises is very desirable. Luggage should be sent to No. 50 East 70th St.

The Siglar School

NEWBURGH-ON-HUDSON, N. Y.

$600 A YEAR—NO EXTRAS.

THIRTY BOYS.

I put the picture there to get the attention of parents who want their boys to have a good time as well as to work.

I hold that a boy who has a good time and works in the right direction is fairly sure to make a good man; and good men are scarce; besides, most men that turn out well at last lose years of precious time through working in wrong directions.

I want to begin with my boys at 8 or 10 or 12. If a boy is older than 12 and is floundering yet, he may turn out well; but I'd rather put my mark on younger ones.

Bringing-up is mostly unsuccessful. If boys amount to anything, their parents are not responsible for it. The waste of human life through the misdirection of boys is immense. The result of good management of them is immense.

If interested, write me.

HENRY W. SIGLAR.

New York City

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School for girls, with French kindergarten, reopens Oct. 3d. *Fireproof* school building. Homes provided for out-of-town pupils. **160-162 W. 74th St., N. Y.**

MARY B. WHITON, A.B., and LOIS A. BANGS, English and Classical School. Resident pupils. Certificate admits to Smith, Vassar, and Wellesley. Special care given in home and school to **little girls.** Gymnasium. 43 West 47th Street, New York.

Connecticut

THE DIOCESAN SCHOOL OF CONNECTICUT.—Boys thoroughly prepared for College or Business. **101st** year opens Sept. 19.
Rev. JAMES STODDARD, Principal, Cheshire, Conn.

FAIRFIELD ACADEMY for Boys, Fairfield, Conn.—*Combines thorough mental and physical training with the comforts of a genuine* **home.** 20 boys.
FRANCIS H. BREWER, A.M., Principal.

Coscob in Greenwich, Conn.
MRS. BEECHER'S FAMILY SCHOOL
now in its eleventh year, is intended primarily for young motherless girls. Unusual care is given to the promotion of health and happiness, to composition writing, and to music and singing. Circulars sent, and pupils received at any time.

ACADEMY AND HOME FOR 10 BOYS.—69th year of Academy, 15th of Home. Preparation for College or Business. Absolutely healthful location and genuine home, with refined surroundings. Gymnasium. Ref. required. J. H. ROOT, Prin., Greenwich, Conn.

HARTFORD THEOLOGICAL SEMINARY
61st Year opens October 3 1894
HARTFORD, CONN.

Woodside Seminary FOR GIRLS.
Every advantage for culture, study, and health. New Gymnasium. *Number limited.* Fall session opens Sept. 20, '94. Miss SARA J. SMITH, *Principal*, Hartford(*suburbs*), Conn.

The Normal Training School at New Britain, Conn.
will begin the fall term on the first Tuesday in September.
In addition to the regular Normal Training Course there are special courses in Kindergarten and Physical Training.
Pupils are required to teach successfully for five months before a diploma can be obtained. For particulars address C. D. HINE, Sec'y, Hartford, Conn.

Mrs. Ayres' School for Girls
will reopen Sept. 25th (the 21st year) at New Canaan, Ct.
H. L. AYRES.

CONNECTICUT, New Haven, 56 Hillhouse Ave. *West End Institute.* School for Girls. Prepares for any college. Circulars. Early application necessary.
Mrs. S. L. CADY and Miss C. E. CADY, Principals.

Miss Baird's Institute for Girls
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BOXWOOD BOARDING AND DAY SCHOOL
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School for Girls. Resident pupils.
Circulars sent on application. **STAMFORD, Conn.**

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Miss J. S. WILLIAMS, Principal.

District of Columbia

NORWOOD INSTITUTE
A School for Girls. Full Academic Course. Complete School of Modern Languages. Best advantages in Music, Art, and Elocution. Special preparation for any College. Opens September 27. Address Mr. and Mrs. W. D. CABELL, 1407 Massachusetts Ave., Washington, D.C.

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Comfortable home for American girls, with every advantage for the study of languages, music, and art. Healthy location and excellent sanitary arrangements. Highest references, both German and English. Prospectus and terms on application. FRAULEIN LANGE.

Maine

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Maryland

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Exclusively College Preparatory
Next session will begin September 17th, 1894. Programs sent on application.

THE WOMAN'S COLLEGE OF BALTIMORE
JOHN F. GOUCHER, President
Next session will begin September 17th, 1894. Programs sent on application.

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OAK GROVE HOME SCHOOL FOR GIRLS, Amherst. Reopens September 19, 1894. Certificate admits to Smith and Wellesley.
Miss VRYLING WILDER BUFFUM, A.B., Principal.

AMHERST, MASS.
Mrs. W. F. Stearns's Home School
For Young Ladies. Reopens Sept. 20, 1894.

AMHERST, Mass. (in the suburbs.)—**Mrs. R. G. Williams's Select Family School** for Girls. Opens Sept. 19, 1894. Free access to Amherst College collections in natural sciences and the fine arts, also to the libraries and class-room lectures.

ANDOVER, MASS.
ABBOT ACADEMY for Young Ladies
Begins its 66th year September 13th, offering enlarged opportunities. Three Seminary Courses of studies and a College-fitting Course.
Address Miss LAURA S. WATSON, Principal.

AMERICAN AND FOREIGN
TEACHERS' BUREAU
3 Park St., Boston
Native language teachers a specialty.

Boston, 10 Ashburton Place
BOSTON UNIVERSITY Law School
Fall term opens Wednesday, Oct. 3. For circulars address EDMUND H. BENNETT, Dean.

THE SCHOOL OF DOMESTIC SCIENCE AND CHRISTIAN WORKERS
Courses for Teachers, Matrons, Home-Makers, Bible Readers, City Missionaries, and Christian Helpers for Y.W.C.A. work. Seventh year. Address for Circulars,
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MISS CLAGETT'S HOME AND DAY SCHOOL FOR GIRLS
Reopens Oct. 3. College Preparatory, Regular and Elective Courses; Specialists in each. Tenth year.
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18 NEWBURY ST., BOSTON, MASS.
MISS FRANCES V. EMERSON
Successor to Miss Abby H. Johnson, **Home and Day School for Girls.** 20th year opens Oct. 3d, 1894

THE MISSES HUBBARD'S HOME AND Day School for Girls, 112 Newbury Street, Boston, will reopen Oct. 3, 1894. Regular and Elective Courses.

NORMAL SCHOOL
PHYSICAL EDUCATION FOR WOMEN
One of the BEST is the DURANT
Berkeley and Appleton Sts., Boston.
HOPE W. NAREY, Director.

THE CAMBRIDGE SCHOOL
FOR YOUNG LADIES is to reopen **Sept. 27, 1894.** Margaret Winthrop Hall and Howells House reopen at the same time. The Director, **Mr. ARTHUR GILMAN,** may be consulted by letter addressed to No. 79 Brattle Street, Cambridge, Mass. Appointments will be made.

CONCORD, MASS.
CONCORD HOME SCHOOL
30 boys prepared for College, Scientific School, or Business. Four masters. Elementary classes for little boys. Fifth year begins September 26th. Address
JAMES S. GARLAND, Principal.

SEDGWICK INSTITUTE Berkshire County, Great Barrington, Mass.
A strictly select and limited school for young men and boys. Prepares for college or business. Students are members of the Principal's family and receive constant personal attention. E. J. VAN LENNEP, Principal.

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The Rogers Hall School for Girls
Prepares for College, and gives other equivalent courses with special advantages in languages and music.
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ASHLEY HALL Home school for twenty young ladies. Ten miles from Boston. Music, Art, and Languages. Thorough preparation for college.
MISS WHITTEMORE, Principal, Montvale, Mass.

Bayside Summer School for Boys
Vineyard Haven, Mass.
A healthful Summer home for Boys by the sea. Outdoor life; careful supervision; private tutoring.
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Hamilton W. Mabie, Esq., Clinton Hall, Astor Pl., N.Y.
The Rev. WM. CLEVELAND HICKS, M.A., Head Master.

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Both Sexes. Nine Courses. Specialists in Classics, Art, and Music. Enlarged endowment insures superior advantages at moderate expense. 78th year. Opens September 12, 1894. For Catalogue address
REV. WM. R. NEWHALL, Principal.

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The Academic Department provides a liberal education.

The **College Preparatory** Department fits **thoroughly** for Barnard and Bryn Mawr, Radcliffe and Smith, Vassar and Wellesley, and other colleges.

Elective courses are open to those desiring special studies, including art, music, &c., &c.

The school presents the many advantages of study in the midst of a great city, within walking distance of museums, galleries, lectures, concerts, &c., &c., and occupies a beautiful and tasteful house in the finest residence section.

ANNOUNCEMENT

The Trustees of the Walton School have great pleasure in announcing that Dr. and Mrs. Danforth will assume charge of the school at the close of the present term in June. They have long been conversant with educational matters, and have made a special study of methods in many of the best schools in this country and in Europe. By reason of excellent scholarship, the experience gained in several years abroad, and their deep interest in the education of young people, they are well qualified for the duties which will be theirs in their new position. They will maintain the traditions of the school for thoroughness in all its departments. They will give the most careful attention to the home-life, so that parents entrusting their daughters to their care may feel assured that they will be continually surrounded by the influence and help of a Christian home.

GENERAL FEDERATION OF WOMEN'S CLUBS,
East Orange, N. J., May 8, 1894.

Having learned that Rev. Dr. and Mrs. Danforth are about to establish a school in Philadelphia for the higher education of young ladies, I wish to bear testimony to their exceptional qualifications for such a work. Theirs is a model home in every respect. They have had every advantage for culture in this country and in foreign lands. Seven years of residence and travel in Europe and in the Orient, their knowledge of modern languages, their constant and thorough study of educational methods, their intellectual qualities and mental training and extensive learning before going abroad, are just the preparation needful to assure the success of such a school as they are about to establish.

CHARLOTTE EMERSON BROWN,
President of the General Federation of Women's Clubs.

The school year begins September 26. Send for illustrated prospectus to
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Wellesley (Mass.) **Home School for Boys.** Prepares Boys for College. Rev. EDW. A. BENNER.

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A Boys' School of the highest grade. 61st year begins Sept. 5th. Thorough preparation for any College or Scientific School. Certificates admit to various colleges.
THREE NEW BUILDINGS:
SCHOOL HOUSE, admirably equipped with laboratories, libraries, and superb GYMNASIUM.
DORMITORY, rooms *en suite*, with every modern improvement, including fireplace in each room. Isolated and perfectly fitted Infirmary. Resident trained nurse.
DINING HALL, unexcelled in beauty of structure.
All buildings heated by steam. Ample playgrounds.
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Worcester Polytechnic Institute
Worcester, Mass.
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Offers courses in
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New and finely equipped laboratories and workshops. For catalogue or further information address
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WORCESTER, MASS.
Send for illustrated circular.

Worcester, Mass. The Highland Military Academy
Begins 30th year Sept. 12th. Classical, Scientific, Business, Preparatory Departments. Gymnasium. Athletics Encouraged. Careful Training. Home Influences.
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"The West Point of the West." Beautiful location and healthful climate. No school in the country offers better advantages for thorough preparation for college. Address COLONEL ROGERS, Supt., Orchard Lake, Mich.

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Sanborn Seminary, Kingston, N.H.
Prepares both sexes for any college or scientific school. Excellent general course. Expenses very low. Fall term begins Sept. 12th. For catalogue address
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Bordentown Military Institute Bordentown, N. J.
Between New York and Philadelphia. Solid foundations in English Academic Studies. Prepares for College, Scientific Schools, and Business. Music. U. S. Drill Regulations.
Capt T. D. LANDON, Com'd't.
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IVY HALL BRIDGETON, NEW JERSEY
Home and College Preparatory School for Young Ladies Certificate admits to Smith. Established 1861.
Mrs. J. ALLEN MAXWELL, Principal.

New Jersey

Seven Gables, Bridgeton, New Jersey
Mrs. Westcott's BOARDING SCHOOL FOR GIRLS. Academic and College preparatory courses. Certificate admits to Smith College. Native French and German teachers. Gymnasium. Climate mild and dry.

DRYAD HILL Charming home school for Girls. Beautiful grounds. Thorough instruction. Experienced care given children. Send for circular. *Highest references.* Address Box 132, E. Orange, N. J.

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Dwight School for Girls
Principals, Miss CREIGHTON, Miss FARRAR.

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First-class school for both sexes. New catalogue with full information now ready. 27th year opens Sept. 5th.
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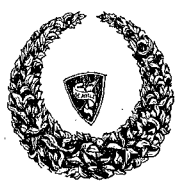
College Preparation, Art, and Music. Apply for circulars.



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Send for illustrated catalogue to
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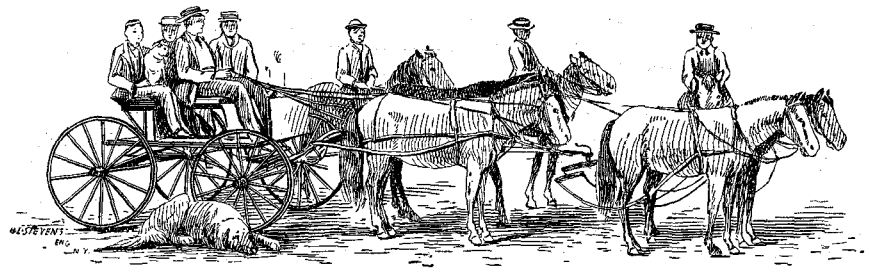

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This is not the old-fashioned way to teach school, we know, but "molasses will catch more flies than vinegar." Besides, the "Rod of Solomon" is hardly a modern school adjunct. Boys can be led easier than driven, but, anyway, they must be made to go.

Well, these little East Indian ponies are valuable helps in our school work. Their use is free to boys. One of them will be given, next June, to the boy who has been most diligent (not necessarily the smartest), most polite, courteous, and develops the greatest manliness of character. Their value is from $100 to $500. "Black Beauty" (see catalogue) cannot be matched at any price. Send for our catalogue if you wish to enter your boy into the most homelike, thorough, and painstaking school for boys.

Oh yes! we have 15 acres of playground, 3 buildings, steam heat, 800 feet elevation, 2 gymnasiums, finest bowling-alleys, tennis and ball grounds, and, best of all, teachers averaging 12 years' experience.

No boy, fitted for college by us, has ever been rejected. Our hearts go out to boys deprived of parental care. Here they have a Christian home from which we try to send them into the world prepared to fight life's battles in a manly way.

Address Capt. J. WILSON, A.M., Principal and Proprietor

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The Princeton Preparatory School

Opens Sept. 19th. Inquiries may be addressed to President Patton, of Princeton College, or to J. B. FINE, Head Master.

KENT PLACE BOARDING AND DAY SCHOOL FOR GIRLS, Summit, N. J. Elevation over four hundred feet; beautiful house and grounds; all departments; thorough preparation for college; high standards and best methods of teaching. Opens Sept. 28.
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CANANDAIGUA, N. Y.

100th year begins Sept. 4th. Preparatory, Academic, Normal, and Collegiate departments. Certificates accepted by leading colleges. Send for catalogue.
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Twenty-ninth year.
Certificate admits to Vassar and Wellesley.

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59th Year. Prepares thoroughly for College, the Government Academies, and Business. U. S. Army officer detailed at Riverview by Secretary of War.
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For Young Ladies. 45th year. College preparation.
SAMUEL WELLS BUCK, A.M., Poughkeepsie, N. Y.

CLASSICAL AND HOME INSTITUTE, Poughkeepsie, N. Y.—Young ladies may pursue the graduating course, prepare for college, or select their own studies. A pleasant home with good care.
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Four graduate courses. Prepares for college. Art School. Music School. Director, Albert Ross Parsons. Proximity to New York affords city advantages. 27th year begins Sept. 19. Miss C. C. FULLER, Prin.

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Miss Howe's School for Girls College preparation. Post-graduate course

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Prepares for all Colleges open to women.
Reopens September 25.

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Practically collegiate with the care and culture of home. Miss MARY EVANS, Principal.

Pennsylvania

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FOR YOUNG LADIES, Bethlehem, Pa. Founded 1749.
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Healthful location; Christian home life; modern equipments; graduates ready to enter any first-class College, or the Post-Academic Department, which offers full college courses with degree *B. Litt.*; also, Normal School of Expression and Physical Culture. Fall term opens Sept. 18. Send for circular.

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MISS BALDWIN'S DAY, BOARDING, AND College Preparatory School for Girls
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Seven Courses in Art, Philosophy and Science, Civil, Mining, Electrical Engineering and Chemistry. Annual commencement, June 20th. Fall Term begins Sept. 13th.
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OGONTZ SCHOOL
FOR YOUNG LADIES

Established in 1850. Twenty minutes from Philadelphia, two hours from New York. Opens September 26th. For circulars and reports apply to Principals,
OGONTZ SCHOOL P. O., PA.

BROOKE HALL SEMINARY—Suburban school for girls and young ladies, with Phila. advantages. Every facility for culture. Remarkably healthful.
Miss C. E. MASON, Media, Pa.

MISS ANABLE'S BOARDING AND DAY SCHOOL for Girls. 46th year opens Sept. 26. Academical and Preparatory College courses.
1350 Pine St., Phila.

Miss Gordon's Boarding and Day School

for Young Ladies. Liberal Education, with Preparation for College. French, Art, and Music.
Mrs. JULIA R. TUTWILER, Associate Principal,
4110 and 4112 Spruce Street, Philadelphia.

A FIRST-CLASS BOARDING SCHOOL

FOR GIRLS, will receive the daughters of professional men at one-half of its regular rates. Address "Principal," P. O. Box 173, Phila., Pa.

WALNUT LANE SCHOOL
Germantown, Philadelphia, Pa.

Boarding and Day School for girls. 38th year opens Sept. 26th. Academical and college preparatory courses. For circular address Mrs. THEODORA B. RICHARDS, Principal.
Miss SARA LOUISE TRACY, A.M., Associate Principal.

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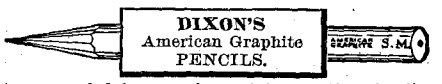

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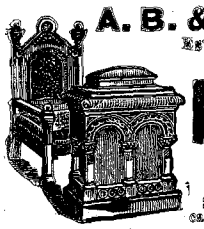

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The Piano is Theirs

Last week we described the need for a piano in the pathetic and yet inspiring Kindergarten at "Daisy Fields," the hospital for crippled children at Englewood, N. J. We asked our readers for the $100 which the piano fund lacked. We knew the money would come; here is most of it; the rest is on the way and will be here next week:

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The Straus Depots to be Permanent

Encouraged by the great success of his milk depots in this city, and gratified by the benefits conferred by sterilized milk in saving the lives of sick children, Mr. Nathan Straus has decided to erect a permanent plant, which will be open all the year. Mr. Straus is now consulting with an architect and looking for a site. During the early fall work will be commenced, and the building will be completed in time for the next season of the greatest demand—the summer.

The Board of Health has stationed one of its free doctors in the tent erected by Mr. Straus on the pier at East Third Street, from 10 to 11 A.M. and 2 to 5 P.M., and it has so indorsed his work that all of its free doctors are using books of coupons, each good for one order of any one of the foods sold at the various depots. Each book contains one hundred coupons, which Mr. Straus issued gratis in order to assist the free doctors in their work. Several of these books were given to other doctors and persons who give their service gratuitously to the improvement of the condition of the poor.

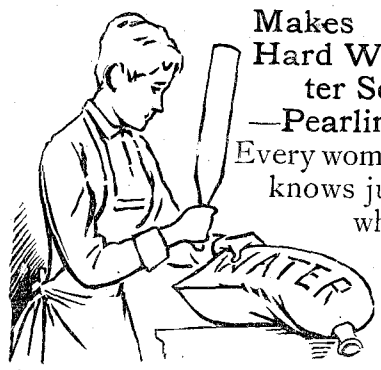
The depots in the lower parks are selling milk sterilized at a temperature of one hundred and eighty Fahrenheit. This treatment of milk renders it absolutely free from bacteria of every description, and yet it does not in any way affect the ingredients of the milk as nature arranged them. There are eight of these park depots—Stuyvesant, Washington, Tompkins, Battery, City Hall, Abingdon, Paradise, and Jeannette Parks—where sterilized milk is sold for one cent a glass. The purpose in doing this is to educate the people to the value and palatableness of sterilized milk. Last year the sale of sterilized milk was begun, and those who were advised by physicians to get it for their sick children did so. It was the entering wedge. This year the campaign of instruction began. Free lectures are given semi-weekly at the Aguilar Institute to mothers on the proper feeding of infants, and doctors who have at heart the welfare of the people and their children have been advising the use of sterilized milk and milk sterilized and modified with lime-water or barley, not as a medicine, but as a food. Their teaching takes one form: "Do not wait till your child is sick, when it may be too late, but begin at once to feed your child on sterilized milk. Feed it from bottles which have been sterilized and through a nipple that has been sterilized. Discard the old long-neck nursing-bottle, which is seldom properly cleaned, and use one that is subjected to heat that kills absolutely all noxious germs; then your children will be properly nourished and the chances of their being ill reduced to a minimum."

There are fourteen depots for the sale of sterilized and modified milk. At the park stations sterilized milk is sold only by the glass; the sales average 7,500 glasses a day, and the demand is increasing daily.

The milk prepared and modified for children, and also barley food for children, can be had at the following places: Foot of East Third Street; 317 East Ninth Street; 147 Eldridge Street; 22 Market Street; 201 West Sixty-third Street; 324 East Fifty-ninth Street. Sales of milk sterilized in bottles for children and table use average 3,600 bottles a day. Sterilizing the milk is in progress night and day. Sales of raw milk at the depots average 3,000 quarts a day. The working force consists of fifty two persons, and nine wagons are employed in distributing the milk.

Mr. Straus's purpose in selling sterilized milk was to reduce the mortality among children, and the vital statistics published recently, showing a lower death-rate among children than for several summers, indicate that he is in a fair way to attain his object.

—In a recent address at Edinburgh the Rev. S. R. Crockett, the author of "The Stickit Minister," claimed that until recent years Ayrshire had been an unpopular region. Even the poems of Burns were received with less favor because their author was an Ayrshireman. The most sinister case cited by Mr. Crockett was that from the court records of 1785, when one Mossman was actually hanged because, as quoted from the indictment first, "he was found on the king's highway without cause;" second, that "he wandered in his discourse;" and, third, that "he belonged to Garrick (Ayrshire)." The chronicler adds that "many an honest man has been hanged for less."



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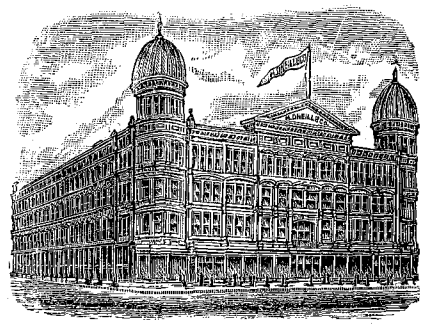

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The Business World

About Atchison In view of the sorry state of things in the management of the Atchison, Topeka, and Santa Fé Railway Company, it is no wonder that the credit of our securities abroad has sunk to its present low level, and that the English papers are making this revelation the text for strictures on our railway affairs; no wonder that public confidence at home is shattered and the revival of business hindered. Most people, it is true, are fairly familiar with the physical condition of railway properties, but it takes an expert accountant, like Mr. Stephen Little, to ferret out enormous errors cleverly concealed from the eyes of all others. His charges were not controverted by the reply of President Reinhart, who remarks, cheerily, that the alleged overstatement is but a small percentage of the total earnings, and that to have understated the earnings would have been grossly unjust to the stockholders! To the charge that there was but half a million, instead of three million, on deposit in cash at the end of the last fiscal year, we are informed that the Company had the latter amount in "cash items." One of them, it may be observed, was a balance of several hundred thousand dollars on the pool accounts from other roads, and long recognized as uncollectible. As to the concealment of a million dollars annually in rebates on freight traffic by charging to a "nominal account"—a disclosure in itself sufficiently startling even if there were no apparent violation of the Inter-State Commerce Law in such allowances—the President says never a word! He has now resigned his office. Now, whatever may be said as to the mismanagement of this particular railway system, one reform is absolutely necessary, especially from the standpoint of confiding investors, misguided by fraudulent statements. Those investors and all others have a duty to fulfill in demanding that this jugglery in statements shall cease, and that henceforth railway reports shall be properly and clearly audited. For instance, a "surplus account" may mean two things as wide apart as the poles. It is evident, then, that the responsibility of railway managers to investors must be changed. The English have a system of auditors appointed directly by the stockholders and responsible to them. That is surely better than no safeguard at all, but it is not putting the auditors sufficiently far away from the active, very active, managers. Why cannot we improve on this by petitioning Congress to pass a law compelling the examination of the books of railway companies by a commission of independent experts? If our banks, through the examiners, are directly responsible to the State, should not the railways be also and in the same way?

Corn Higher than Wheat For the first time in the world's economic history, the price of corn has crossed that of wheat, remaining above it during nearly all of last week. The phenomenal conditions resulting from adverse climatic influences during July and the first week in August lowered the two-billion-bushel estimate of the corn crop on July 1 by one-quarter of that amount. Such a prodigious decline called for higher rates, and the price of corn in Chicago suddenly shot up beyond wheat to 61½ cents, an advance of 25 cents a bushel from the low quotations of last May. Of course the transactions in that city have been enormous. Corn has now settled back to the neighborhood of 55 cents, wheat being now at the same figure, it also having improved somewhat, in sympathy with the more rapid corn advance. The Government crop report for August 1, issued last week, confirms the distressing conditions resulting from the drought and the hot winds, by quoting the average condition of corn as at 69.1, as compared with 95 on July 1. Kansas, Iowa, and Nebraska seem the hardest hit, the first showing a decline of 47, the second of 55, and the third of 63 points. It is pitiful. For only one State, Tennessee, does the Secretary of Agriculture report the condition as "fully normal"—that is, at 100 per cent. The conditions in other States are: Nebraska, 33; Iowa, 45; Kansas, 49; Wisconsin, 68; Minnesota, 73; Michigan and Illinois, 75; Ohio, 79; Kentucky, 80; Missouri, 82; Texas and Pennsylvania, 83; and Indiana, 88. Thus nearly the entire decline occurs in those States which are the principal corn-producers. Wheat and oats have also been impaired by the drought, though by no means so seriously. Welcome rains have now come, but in some sections were accompanied by such high winds as to do appalling damage. The Agricultural Departments of Nebraska, Kansas, and Iowa aver that the rains will be of little help, and that the damage in those States is irreparable.

The Financial Situation The astonishing changes in the corn market naturally stimulated further attacks on the Granger properties last week, producing some slight declines, but proving once more the reassuring fact that stocks are in the main firmly held. The money market remains about the same, call loans being at 1 per cent., and time contracts at 1 per cent. for thirty days to 3 per cent. for five months. The supply is good, and the same is true of commercial paper, the rates of which continue at 3 per cent. for sixty to ninety day indorsed bills receivable to 4 per cent. for prime single names four to six months to run. Foreign exchange is heavy, and, in consequence, less than half a million was exported last week. It is a pleasure to report that the item of loans in the New York City bank statement shows an increase of over two millions, and that the loss in gold and greenbacks, about the same sum, was less than was generally expected. Deposits are down half a million, and the reserve held in excess of legal requirements now stands at $67,000,000.

Chinese Commercial Ports Now that there is some prospect of peril to them from the outbreak of hostilities between the empires of Kuang Hsü and Mutsuhito, the conditions of commerce of Chinese ports open to foreign trade become doubly interesting. Beginning with the northernmost coast province, that of Shinking, we find its trade as represented at Newchang almost wholly agricultural, there being no manufacturing nor mining interests. Strange to say, seaweed is the principal import. It comes from Russian Manchuria, and is eaten as a vegetable. At the important port of Chefoo, the principal place to foreigners in the province of Shantung, and close to the important fortification of Wei-Hai-Wei, the scene of the recent repulse, there has been an increase of trade in every direction except one, and that exception, gratifyingly enough, is in the importation of opium. Much of this commodity, as also of salt, comes from the treaty port of Szechwan. The ports on the Yangtse-Kiang River report a fair increase in imports of cotton goods and in exports of tea, silk, hides, and hemp, while in the province of Hunan, south of that river, great strides have been made both in manufacturing and mining enterprises. At Shanghai the increased trade with Japan is remarkable, as are the imports of Indian fabrics and Russian oil. Ningpo has repeated the history of Chefoo's trade, the opium importation declining, while the total foreign imports are increased by one-half. The commerce of Foochow, once so prominent, is now at a standstill. Crossing the channel, we come to Tamsui, in Formosa, where the new railway to Kelung has greatly aided the island's trade. Returning to the mainland at Amoy, we find that "Japanese competition bids fair soon to drive China tea out of the American market where Amoy teas are sold. In the last ten years the Japan export to the United States has doubled, while the Amoy export has fallen fifty per cent. Strangely enough, the natives appear to view the loss and ruin of this important trade with absolute indifference, and without moving a finger to retrieve their position." In the southern province of Quangtung, foreigners are, of course, heavily interested in Swatow, Hong Kong, and Canton. Business prospects are fair, though henceforth for the latter city prosperity must largely be conditioned on the development of the West River as the natural channel of trade for South China.

A Turn in the Tide? Mr. W. C. Ford, the Chief of the Bureau of Statistics, has made these interesting statements regarding our past, present, and future commerce:

Only relatively has the last twelvemonth proved disastrous, and I have not a little cause for hopefulness. It must be borne in mind that the United States were the last to feel the depression in trade. Throughout Europe the reduction in the volume of trade has continued through three or more years; while the United States touched the highest export figures in 1892, the highest import figures in 1893, and in 1894, in the face of most discouraging conditions, a very large surplus value of exports over imports is shown. Low prices have encouraged foreign buyers of our produce, and in the freest market in the world, London, the buyer has not been so favored in fifty years. Low as was the general range of prices in July, 1893, a further fall of about 6 per cent. has occurred since that time. In the face of a general fall throughout the world, it would be impossible to bolster up prices in one country, and the United States have suffered with the rest.

In 1873 there occurred a crisis as severe as ever troubled the country in its economic experience. It was followed by six years of depression in all branches of industry and commerce. In that period imports declined from year to year, and exports gave little promise of any market outside of necessary consumption. There was an absence of every speculative feature, and all transactions were on a safe rock-bottom basis. Naturally, the National revenues from customs fell off, and, after a steady decline through the five years, touched the lowest point in 1878, with $128,400,000. That was a phenomenally low return, the lowest since war-times. It occurred under the tariff law of 1873, which imposed an average duty of 43 per cent. on dutiable imports. Many of the conditions of 1878 are now with us. Under an average duty of 49 per cent., the revenue from customs in 1894 was less than $4,000,000 more than in 1878. Taking into view the larger population and the greater capacity for consumption, such a comparison is startling. I draw from this conclusion that in the twelve months of 1894 the greatest possible range of depression was experienced. What required six years from 1873 to 1878 has occupied only one year at this time. If this be true, the likelihood of a change, and a speedy one, for the better, is the only admissible one. Lower we cannot go.

Another reason leads me to take a hopeful view of the situation. Stress has been laid upon the very large excess in 1894 in the value of exports over imports—upward of $237,000,000. This feature also occurred as the end of the depression of 1873. In 1878 the excess of exports over imports was $257,800,000, and in 1879 $264,600,000. Gold began to flow in, and the resumption of specie payments was assured. While the results of a single year cannot be taken as an infallible guide, the similarity of the situation in 1894 and in 1878 is so remarkable I feel confident that a turn in the tide is at hand.

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Bits of Fun

"Now, Johnnie, what is a rudder?" "A stern necessity, sir."—*Milwaukee Wisconsin.*

It's in the nature of things that when a man is very short he should be more or less crusty.—*Pittsburg Chronicle.*

"Miss Streeter is learning to ride a bicycle." "How is she succeeding?" "Oh, she doesn't get on very well."—*Life.*

Von Bülow said of a certain pianist: "He has a technique which enables him to overcome the simplest passages with the greatest difficulty."—*Youth's Companion.*

The Foreign Idea.—American Girl—Oh, yes. My home was in California, but I went to school in Boston. Interested Foreigner—Ach, so! Did you go home at nights?—*Life.*

"My sympathies," said the effervescing young woman, "are altogether with the dear Japanese!" "So are our hired girl's," responded the matron; "she believes all china should be eternally smashed."—*Indianapolis Journal.*

Professor Garner, student of the monkey language, says that missionaries and Christianity are bad for the natives of Africa, but he does not give the name of the monkey who told him so.—*Chicago Times.*

Scene—A well-known hospital. Female outpatient is admitted fresh from wars, suffering from a severe bite on the arm. Doctor—A dog, I suppose? Female Out-Patient, with dignity—No, sir; another lady!—*Tid-Bits.*

"Strange," said the Major, "some people are never contented. After having all their limbs broken, their heads smashed, and their brains knocked out, they will actually go to law and try to get further damages."—*Grip.*

"There is one thing about me that I don't understand," said Tommy, thoughtfully, "and that's why it is that making marks on wallpaper is such lots of fun, and making 'em in copy-books in school is such hard work."—*Toronto Mail.*

Anarchists.—Little Ethel—What is these Anarchist people talking about? Little Johnny—Why, they want everything everybody else has got, and they never wash theirselves. Little Ethel—Oh, I see. They is the little boys growed up.—*Good News.*

First Quack—Here is a letter it would hardly do for us to publish. A man writes: "I have just taken the first bottle of your medicine—" Second Quack—Well? First Quack—There it breaks off short and is signed in another handwriting: "Per executor."—*Exchange.*

Wool—I had our friend, the musical critic, with me at Hobokenhurst two or three days last week. Van Pelt—Enjoyed himself, didn't he? Wool—Not a bit; the robins insisted on singing every morning, when it was perfectly clear to him that they didn't know the first thing about music.—*Life.*

Old Squire C---, one of the first clerks of Cass County, Missouri, was a man who, although his early education had been sadly neglected, fairly reveled in the use of big words. The grand jury had come into court to report a lot of indictments which it had found, and upon which the foreman had properly indorsed "A true bill," signing his name. The clerk, not being satisfied with the simplicity with which justice was clothing herself, wrote upon each indictment, under the foreman's name, the following: "We, the undersigned jurors, concur in the above effluvia," to which each juror signed his name, supposing it to be some necessary legal appendage. —*Green Bag.*

A Bad Beginning

The other day, in a corner of a veranda, the Listener (of the Boston "Transcript") happened to hear a man who was on the other side of a lattice engaged evidently in a little friendly admonition of another man. "Now, Jim," said he, "you've got to stop it; it's a foolish habit. It makes people think you're crazy; and I'll be hanged if I don't know but you're getting so." Jim said not a word in reply. He seemed to be taking this plain talk well, or else he was a surly, dogged fellow. "Just think of it!" the voice went on; "you're no sooner alone than you begin jabbering to yourself like an idiot. Sometimes you talk to yourself about serious concerns. If the habit grows on you, as it seems to be doing, you'll presently be giving yourself away badly. Some of your affairs of the heart will be coming out next, and getting you into trouble. No, Jim, it won't do—it won't do." Still Jim held his tongue. "Now you'll rattle on to yourself about things that aren't of much consequence, or ordinary business affairs; and it doesn't make a great deal of difference about those even if somebody does hear them; but suppose, when the habit is so fixed on you that you don't know what you are saying, some of the boys should overhear you murmuring to yourself, 'Oh, Emily, Emily, Emily, Emily!' wouldn't you be guyed unmercifully, though? and it would serve you right." Jim still doggedly held his peace, though the voice waited five minutes, perhaps, for a reply. "Yes, quit it, Jim!" presently the voice began, "before it gets a firm grip on you! Whenever you hear yourself beginning to utter a word, choke it right off in the middle. Bite it in two. Stop talking aloud to yourself—stop it, I say, stop it, or it'll get the better of you!" Then there was a sigh—evidently from Jim. The Listener could not resist the temptation to peep around the lattice at the fellows. He did so; and there was only one man there.

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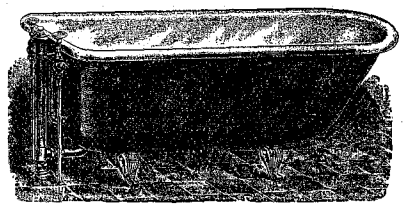

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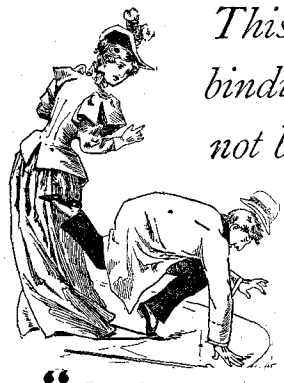

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About People

—It seems that Mr. Manns, of London, and young Siegfried Wagner, of Baireuth, are the only ambidexter conductors of orchestras.

—Yale University has the unique and pre-eminent distinction of having three graduates as judges out of the nine men who constitute the bench of the Supreme Court. They are Justices Brewer, Brown, and Shiras.

—Our new Minister to Russia, the Hon. Clifton R. Breckinridge, of Arkansas, has served in Congress for twelve years, and latterly has been Chairman Wilson's right-hand man on the Committee of Ways and Means.

—Washingtonians are proposing the erection of a monument to Pierre l'Enfant, after whose plans the city was laid out. He was an engineer officer in the Revolutionary War. His grave lies just beyond the District line at Green Hill, Prince George's County, Maryland. He died in 1824.

—It is claimed that Bishop Balsley, of Ribe, Denmark, the author of "Luther's Little Catechism," is a better-paid author than Zola. One verse of our Lord's Prayer, "Give us this day our daily bread," accompanied by the explanatory remark, "Pray for that only which you need," has been calculated to be worth $1,000 to the Bishop.

—It is said that the first time in history when a royal personage has come forward as a poet-composer over his own signature will be next October, when Messrs. Bote & Bock, of Berlin, will bring out the "Song to Aegir; Words and Music by William II., Emperor of Germany." The receipts from the sale will be added to the endowment of the splendid memorial church to William I.

—In commenting on the number of fine hymns written by Bishop Coxe, of the Episcopal Diocese of Western New York, the "Christian Advocate" (Methodist) says: "Some of Bishop Coxe's hymns are found in the collections of every religious body in America, except in the official collections of his own Church. This is accounted for by his too scrupulous modesty; as a member of the Hymnal Committee in 1869 and 1871 he refused to permit the insertion of his own lyrics."

—Ruggiero Leoncavallo is a famous worker. He is writing no less than three operas at once, along with a ballet on the subject of "Reineke Fuchs," after Goethe's well-known poem. At Bologna, recently, Leoncavallo went to the performance of one of his own operas. The audience was enthusiastic, but the composer did not applaud. Finally his neighbor could stand it no longer, and inquired if Leoncavallo did not enjoy the opera. The composer explained by going into a cynical explanation of the passing fame of one who would write "I Pagliacci" and the enduring fame of the great German composers, even humming a *motif* from their works to show what might have been stolen from them. The next morning the would-be humorist was horrified to see all of his remarks in print in the daily paper under the title "Leoncavallo on 'I Pagliacci.'" His neighbor had been the paper's music critic, who had recognized him, but had kept astutely still.

—Professor Josef Hyrtl, the eminent Vienna anatomist, who has just died, was in every way a most remarkable man. Considering his modest income, his benefactions were astonishing. He was continually supporting poor students and aiding charitable institutions. To crown all, he erected at Mödling, near Vienna, two orphan asylums, at a cost of $150,000. Hyrtl was the first German writer to publish an independent treatise on topographical anatomy. His famous handbook on that subject appeared in 1847, and all of his subsequent publications have been translated into every European language. The Professor was as marvelous a linguist as he was an original investigator. His command of the classics was amazing, and he was never so happy as when explaining his views in elegant Latin to an audience representing many nations. In 1861 he delivered a much-admired extemporaneous discourse in French before the Académie Française. In his seventieth year he took up Hebrew and Arabic, and with such success as three years later to publish a remarkable work upon the ideas of Jewish and Moorish physicians.

Friedrich Smetana

Of this composer, to whom only tardy justice has been done, the "Evening Post" says: "While Bohemia has always been considered one of the most musical countries in the world, it has been generally assumed that Dr. Dvorák was the first and only great musical genius produced by it. But within the last few years the eyes of the world have at last been opened to the fact that there was another genuine musical genius in Bohemia; a genius who, while not ranking quite as high as Dvorák, nevertheless deserved honors which he never received, and which many undeserving composers had thrust upon them. His name was Friedrich Smetana, and his life was one of those tragedies which fill the pages of musical biography. He died, aged sixty, in 1884, without having received any recognition from the world except (contrary to the proverb) in his native country, one of his operas having had its one hundredth performance at Prague two years before his death. But even in the neighboring Vienna his works were practically ignored till 1892, when two of his operas were performed there by a Bohemian company. Everybody was surprised and delighted, and wondered why such music had been ignored. From that time dates Smetana's European fame, and to-day there is hardly an opera-house in Germany where his 'Bartered Bride' is not a regular feature of the repertory. This opera will probably remain the most popular of his works, but it will doubtless pave the way for some of its seven companions. Ten years before his death Smetana became deaf, and, like Beethoven, he wrote his best works after he had lost his hearing. But worse things were to come. When his countrymen gave him an ovation at the hundredth performance of his opera, he was already of unsound mind, and soon afterwards he died insane, like Schumann and Donizetti."

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Good Deeds

In order thoroughly to investigate the infamous sweating system as practiced in London, Miss Beatrice Potter, a practical sympathizer with the down-trodden, herself took lessons in dressmaking, and, when she was sufficiently adept, started forth to find employment. It was a long and hard struggle to find a place, and still harder to comply with existing conditions, but the results of her observation, as related in Mr. Charles Booth's and in her own books, have been most valuable in bringing before the public some realization of a very present evil. Miss Potter married Mr. Sidney Webb, a worker like herself. The Webbs have now become even more famous through their "History of Trades-Unionism."

On the 13th, at the Memorial Hospital at Orange, N. J., occurred the death of George R. Graham, during the early forties the publisher of "Graham's Magazine." His list of contributors included Bryant, Cooper, Longfellow, Poe, Bayard Taylor, Russell Lowell, Saxe, Willis, Whipple, and Thomas Dunn English. Of these the last named is the only survivor. In 1846 Mr. Graham went into daily journalism. He bought and edited the Philadelphia "North American." Later he lost heavily through speculation and hard times. Later still he retired to Orange, N. J., to live, but became almost penniless. When his condition became known to the late George W. Childs, that philanthropist had him sent to the Orange Hospital, and not only paid his bills at that institution until he himself died, but went frequently to Orange to see the venerable publisher.

Dr. Harper, the President of the University of Chicago, thus recapitulates the good deeds in gifts of money to the institution for the past few years: "First of all, the promise in May, 1889, of $600,000 by Mr. Rockefeller, if $400,000 more should be secured. In connection with this the gift of land by Mr. Marshall Field. Next the million given by Mr. Rockefeller for graduate instruction in September, 1890. In July, 1891, the Ogden gift, of which one-third has been received—three-quarters of a million. In October, 1891, the gift of $40,000 for the Berlin library. In February, 1892, another million from Mr. Rockefeller. In May the union of the Theological Seminary, with its funds and property amounting to $300,000. In July the completion of the million-dollar subscription for buildings and equipment. In October, 1892, almost on the day of our opening, Mr. Yerkes's gift for the Observatory, which will amount to at least a quarter of a million. In December another million from Mr. Rockefeller, a Christmas gift, and a million for equipment and general expense."

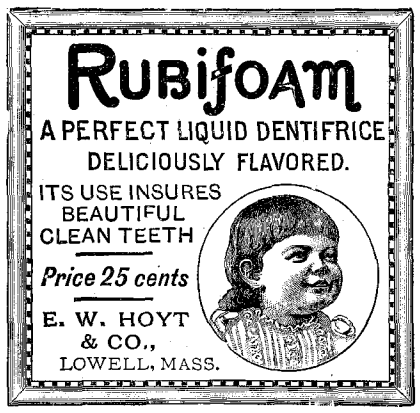
A year ago Jessie Creek, a little girl ten years of age, was walking along a railway track in Ohio when she noticed that the trestlework of a bridge spanning a deep gully was in flames. She knew that one of the World's Fair excursion trains was about due. What must be done? With heroic precocity this intelligent child quickly took off her red flannel petticoat and began to wave it as the only signal, running meanwhile up the track as fast as she could. Fortunately, she had reached a long stretch of track in time for the engineer to see the signal and to slow up before the bridge was reached. The passengers crowded out on to the platforms to know the cause of the sudden stoppage, and Jessie Creek found herself transformed into a heroine. On that train were several French tourists, who were even more astounded at the intelligence of the child than at her bravery. They carried the story back to France, and the incident so impressed the late President Carnot that, after proper investigation through Governor McKinley, he actually sent to Jessie Creek a medal of the Legion of Honor.

Unthinkable Distances

The distance to the nearest "fixed" star has been computed by the best astronomers to be about 20,000,000,000,000 miles, a distance so vast that a trip to our own sun seems but a pleasure-trip in comparison. If we attempt to fix an average distance for the fixed stars, we cannot safely place them nearer than 40,000,000,000,000 miles away, and what does this involve?

Light, which reaches us from the sun in eight and one-half minutes, would take seventy years in making a journey between the average fixed star and our little world.

If the volume of space included within our solar system were occupied by one huge globe 5,600,000,000 miles in diameter, even such a mighty mass would be but as a feather in the marvelous spread of space surrounding it. The sea of space would contain 2,700,000,000,000,000 of such globes, each swinging at a distance approximating 500,000 miles apart!



Indisputable Evidence

Of the Successful Treatment of Consumption and Chest Diseases by the English Method, as Discovered and Practiced by George Thomas Congreve.

THIRTEENTH INTERVIEW

By our Special Commissioner

With Mr. David Cherrett, The Shubbery, Newtown, Parkstone, Dorset.

In more ways than one Mr. David Cherrett is a remarkable man. In the first place, after being discharged years ago from the Royal Navy as "beyond recovery," he is now well, hale, and hearty.

In the second, being compelled by his business to walk nearly all day, every day, he counts it a privilege to walk on most regular week-evenings, and mostly every Sunday, six or seven miles to hold preaching services.

At my request Mr. Cherrett came to me at my hotel in Bournemouth, and there it was we had the brief conversation which follows:

My first question had reference to the disease mentioned on Mr. Cherrett's certificate of discharge from the Royal Navy, and his condition of health at that time. In reply, Mr. Cherrett said:

"I was in the hospital about three months, having previously been for a short time in sick quarters. The entry on the certificate shows that I was suffering from chronic bronchitis and general debility. I raised a large quantity of phlegm, and sometimes a little blood."

"I saw your sister a month ago, Mr. Cherrett, and she told me she quite thought you were going to die. Did you share her belief?"

"Well, I certainly didn't think I was going to get better. I was very weak indeed, but I soon gained strength after I had adopted Mr. Congreve's treatment for a few weeks. My recovery was gradual, but I am thankful to say it was sure, and my cure has been permanent."

"Then you have had no return of any of the symptoms since?"

"None at all."

"How long ago was this, Mr. Cherrett?"

"Between nine and ten years ago; it was in January, 1883, that I left the navy."

"Do you mind telling me what you have done for a living since?"

"For some years now I have been selling tea in the villages in the district."

"Does not that involve a great deal of walking?"

"Yes, I walk on an average one hundred miles a week—winter and summer—all the year round."

"That seems a great distance, Mr. Cherrett?"

"I think nothing of it."

Here I feel compelled to say that, although he might have ridden nearly the whole distance by train, Mr. Cherrett chose to walk from his residence to Bournemouth—a distance of five miles each way—and that after walking all day on his business.

In answer to a further question, Mr. Cherrett said:

"I am a lay preacher connected with the Baptist denomination, and it very seldom happens that I have a free evening. I am conducting services somewhere or other in the villages, and I usually walk to my engagements."

"Shall I be right in saying that since you recovered under Mr. Congreve's care you have ailed nothing?"

"I have had the best of health. Quite recently I have been examined by a doctor, who has certified that I am quite fit for work in the foreign mission field. I have recommended Mr. Congreve's treatment largely, and I know many who have benefited by following it."

Mr. Cherrett was good enough to accord me his permission to publish this account of our interview, and to say that he would be glad at any time to answer any inquiries from persons who may be interested in cases similar to his own.

(In a letter of Jan. 4 [written since this interview] Mr. Cherrett says: "I am constantly recommending your treatment. In going about as a local preacher I have frequent opportunities so to do.")

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read my book on Consumption of the Lungs or Decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis; together with accounts of nearly 400 successfully cured cases, any one of which may be like yours, to be had, post free, for 25 cts., or the book will be sent free with every first order of $1.00 bottle of my Balsamic Elixir.

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